The Missionary Herald

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Saving the Remnant

TWO of the American Board's staff of missionaries are now on their way to Tiflis to join the relief bureau located there by the American Committee for Armenian and Syrian relief. It is estimated that 180,000 Armenian refugees are scattered in the four vilayets reachable from Tiflis as a center. They are homeless and moneyless, and are exposed to the perils of cold, starvation, and disease. Rev. Samuel G. Wilson, a Presbyterian missionary, has already arrived at Tiflis as chairman of a missionary committee of five to have charge of the administering of the relief funds, of which $87,000 have already been forwarded, with more, it is hoped, to follow.

The two representatives of the Board to go to this task are Dr. Frederick W. Macallum, who, forced from Constantinople by the war conditions, has been sojourning in Switzerland; and Mr. George F. Gracey, who, after efficient work at Oorfa, happened to be at his home in Ireland when the war closed his way back. These men responded with alacrity and enthusiasm to the suggestion that they might enter upon this relief work at Tiflis. Arduous and distressing as it will be, it yet gives them chance to help the stricken Armenian people, and they covet the chance. American Board missionaries are not quitters, nor are they looking out for their own ease. "Anywhere, so long as it's forward!"

A Dark Land of Silence

LETTERS from Turkey are now few and far between. Censorship is rigid and discouraging. Communications must be brief and confined to unimportant events, otherwise they are likely not to get through or to get through with severe mutilation. We are therefore left in the dark as to the present situation at most of the mission stations. Word has come that the hospital at Adana is closed and that Dr. Haas is left without patients. He spent the Sunday before Thanksgiving at Tarsus, where the college, apparently, also is closed. Mr. Nute was occupying his time with the study of French and Turkish, and Mrs. Christie was still in possession of the main building of the school. A quiet and chastened Thanksgiving Day was observed, with morning service in the schoolroom and a little better dinner than usual for the boys. There were no guests from outside and naturally no merrymaking. "Coming events," meaning probably the closing of the school, "cast their shadows before."

All of which gives color to the report that the government has cleared Adana and Aleppo (vilayets?). It does not appear that Turkey has ceased her persecution of the Armenians or that the obstacles in the way of mission work are being removed. Happily there is no indication that the missionaries are exposed to any increasing peril, though it would be a relief to know how they fare at Mardin and Harpoot; at Aintab; at Sivas, Marsovan, and all the other interior stations. As one letter says, "These are days for faith."

Dr. Hoover Arrives from Constantinople

AMONG the passengers on *La Touraine* from Bordeaux, arriving in New York January 6, was Dr. Alden R. Hoover, medical missionary of the Board at Talas, Turkey, who for the last seven months has been director of Red Cross work in Constantinople. Dr. Hoover has been in charge of the French hospital (40 beds), the British hospital (120 beds), and of a hospital

at the military barracks containing 556 beds. He has had under his care many thousands of wounded soldiers, most of them Ottoman Turks, though with some Armenians and Greeks included. There was an abundance of military surgery required; many cases of tetanus and malignant gangrene: from a doctor's standpoint a magnificent opportunity. And as we must all realize, it was a great chance to show a kindly and helpful temper to the needy Turk.

Dr. Hoover was thrown into close association with Turkish officials, physicians, and military men. He reports Constantinople as quiet, though evidently the capital of a land at war. Officers, German and Turkish, and Turkish soldiers were everywhere. Food was to be had, though not in abundance; no one was actually starving, though many were badly pinched.

The Turks had shown notable adaptability for caring for their wounded and for preventive medicine. With the help of German physicians they inoculate the soldiers against all infectious diseases, with the result that there has been no epidemic of disease in the Turkish army.

Dr. Hoover corroborates the opinion that American Board missionaries in Turkey are not in special danger of injury, save from the spread of an epidemic, like typhus, which seems to be threatening in some sections. He declares that Turkey and missionary work for her are still beating under his coat; that he looks forward to getting back to that land, better prepared to minister to her welfare.

Light and Shade in Austria

THE latest word from Austria to be received at the Board Rooms was dated last Thanksgiving Day. It reflected the pinched and burdened lot of our missionaries at Prague. They had been gladdened by the news that effort was being made to reach them with some supplies. "Pillsbury's Best" or "Gold Medal" was the material most needed. But all could be reported well; the country was unusually and unexpectedly healthy.

There were cheering facts to be noted. The Bible work this year was marked with an exceptional number of converts to Jesus Christ; on the battle line careless men had become firm believers in the Saviour; their letters were wonderful. But congregations were more and more feminine.

Dr. Clark calls attention again to the way in which the Austria Mission has served the United States. The new professor of Bohemian in the Texas University was formerly one of his Bible colporters. The best Bohemian preacher in Cleveland he had received years ago into the church in Brünn. The young pastor of the Bethlehem Church in Chicago was formerly one of his boys. "It is a joy to help in one's native land."

Death of Mrs. DeForest

THE passing of Mrs. Sarah E. DeForest, word of whose death was received by cable from Kyoto, December 23, reminds us again how brief, after all, has been the history of the Japan Mission. For Mrs. DeForest's connection with the mission dates back almost to its beginning in 1869. Dr. DeForest and his wife landed in Japan in 1874, the year following the removal of the edicts against Christianity, and the one in which the first church (at Kobe) was organized. It was a period of rapid and enthusiastic growth, into which the young missionaries threw themselves whole-heartedly. Through all the vicissitudes of the years since, they have labored with utmost tact and devotion till Dr. DeForest's death in 1911. Since that event Mrs. DeForest has continued to work at Sendai, the station with which her name

MRS. DE FOREST

and that of her husband are indelibly linked. Her death came after a short illness and just as she was preparing to return to this country on furlough.

The family name is happily continued in the mission, as a daughter, Miss Charlotte B. DeForest, is principal of Kobe College for girls. Two other daughters, Mrs. William B. Pettus and Mrs. Robert S. Veryard, are connected with the work of the Young Men's Christian Association, Mr. Pettus being secretary at Shanghai and Mr. Veryard at Buffalo. A son, John Starr DeForest, is located in the city of Washington. Our sympathies go out to the family and the mission thus bereaved.

Mexico's Message

THE trumpets are sounding for missionary advance in Mexico. Letters in the Foreign Department this month from our missionaries there indicate that the way is open for vigorous evangelical work. Indeed they declare that there never has been the interruption which their friends in the United States assumed to be the case. Schools, congregations, contributions, all have been steadily increasing. Whether or not it is due to the victory of Carranza and his party, the fact remains that the missionaries are preparing for a forward movement. Mr. Fritts is returning from his temporary occupation in Oklahoma; Miss Smith has gone to Hermosillo; Parral is believed to be at work. More building is imperatively needed at Chihuahua. They are a forward-looking folk, those Mexico missionaries. The Congress at Panama comes at the right time, after all. They will hope to gain therefrom wisdom, inspiration, and appeal.

The Lightning Change Nation

CHINA has outdone herself in her latest sensation. Her swing from monarchy to republic was sudden enough and with extraordinarily little disturbance or bloodshed. But her swing back again to a monarchy was even more quietly and neatly accomplished. The machinery was calmly set in order, the wheels were greased, the public was gently waved back to make way for what possibly, perhaps, if it should seem to be desired, might happen. Then it happened.

All was carefully prepared, with an eye for every detail. High government officials with republican proclivities were afflicted with ill health which compelled them to resign or to seek extended leave of absence. The "sick list" was swollen, which was a pity, but could not be helped. From those who wished to retain office came a stream of ardent appeals for the speedy establishment of the monarchy. What was President Yuan to do?

He decided to submit the question to the people, in accordance with whose wishes it was his earnest desire to govern the nation. A "Citizens' Representative Conference" was devised, empowered to vote on the form of government, the voting to be done in the provinces. Associations and agencies formed to favor the monarchy were encouraged; those seeking to oppose were suppressed. Arrangements were made for the conduct of this nation-wide vote, the franchise being limited to the "more solid elements of the community."

The Monarchy Appears

THE president promulgated the law calling for the "Conference" on October 8. November 5 was set for the day of voting; the result was to be determined by the 15th. Lo and behold, it was unanimously in favor of a constitutional monarchy. Whereupon President Yuan promptly, but without noise, took his seat in the imperial chair. All of which seems a bit hasty, but, as one of our correspondents remarks, "the dear people are so eager and impatient." And there was really no occasion for delay; everything was in readiness; even the name of the dynasty is said to have been chosen and the new flag designed. The Forbidden City had been put in fine repair and the imperial yellow for gorgeous

raiment was in demand. It was as well to settle the matter quickly, and with as little ostentation as possible.

So it is all over—if, indeed, all is over. And there seems to be no likelihood of general or effective resistance. As has been noted before in these columns, Yuan Shih Kai has secured the strong, supporting forces of the land. Sporadic outbreaks may occur; there will be many sore hearts and angry minds. But for the mass of the people the event means little, and the opposition is not organized or united. China will go on, lumbering forward into better national consciousness and standards, until some day she is able really to assert herself. Revolutions do not go backwards; this monarchy will not be like the Manchu rule.

And missionary work—this is the cheering fact for us to notice—may go on unhampered by the change. It is not involved in political affairs. It has won the confidence of all parties and has increasing access to all. The empire of China is now the challenging field of missionary work.

The Panama Congress

A CONGRESS on Christian Work in Latin America is to be held at Panama, February 10 to 20, 1916. It is to be a gathering of Anglo-Saxon and Latin Christian leaders for the honest investigation of the problems of missionary work in Latin America and for full brotherly conference as to how the needs of Latin America can be most effectively met by the gospel of Christ. The Congress is to have no legislative power or ecclesiastical authority, yet it is hoped that its moral influence and suggestions will mean better coöperation between the various home and foreign boards of North America at work in Latin America and the Latin-American churches and Christian leaders generally, Catholic as well as Protestant; and the promotion of better religious, educational, and social conditions in the lands of the south. Following the Congress there will be held nine regional conferences at strategic points of Latin America.

As Secretary Inman of the Committee on Coöperation in Latin America arranging for the Panama Congress says, "In these days when diplomats, scientists, and financiers are getting together for Pan-American conferences, it would seem to be a matter for rejoicing to all who are interested in the world's advancement that Christian forces recognize that a real Pan-Americanism must be based on these deeper fundamental verities which largely determine lasting friendship."

The Panama government officials, in assuring the Congress a hearty welcome, have suggested that the National Theater be placed at the disposal of the delegates. There is every assurance that delegates will be cordially received and well cared for.

The accredited delegates of the American Board and Woman's Boards are Dr. and Mrs. Howland, of the Mexico Mission; Prof. Harlan P. Beach, of Yale; Mr. William E. Sweet, of Denver, Col., and Mr. Dwight L. Goddard, of Ann Arbor, Mich.

The Episcopal Disturbance

THIS Congress at Panama has been widely advertised through the controversy stirred in the Protestant Episcopal Church as to whether its foreign missionary Board should be represented. Nearly a year ago that Board voted by a large majority to send delegates, and elected seven bishops to serve in that capacity. At length a group of so-called High Church clergymen protested this action, whereupon Broad Churchmen rallied to its support and the contest was on. The disagreement is as to whether it would be a discourteous and unfraternal act toward the Roman Catholic Church, which is the dominant religious body in Latin America, for the Episcopal Church, which is by name Protestant, but which insists that it is also—some would say even more—Catholic, to take part in a Protestant missionary congress in Latin America territory.

Much debate and some heat have been engendered over the matter. There have been resignations and withdrawals; the tension between the two wings of the Episcopal Church has increased; but, as we are informed, the decision stands and the Episcopal Church is therefore to be represented at the conference.

We rejoice over the result, not merely that it adds a valued contingent to the personnel of the meetings, or that it identifies one more large missionary board with the projects there to be considered, but also because it aligns the Episcopal Church with the Protestant bodies with which it is historically and spiritually akin. It prevents that church from loosening its fellowship with those with whose teaching and practise it is in closer accord, in the effort to draw nearer to a church that regards it no less a dissenter than the others.

For the "Want" Column

"WHY don't you have a 'Want' column in the *Missionary Herald?*" writes a missionary, noting how frequently requests are made for baby organs, safes, typewriters, etc. It seems that there is a quite steady call, from one field or another, for various pieces of apparatus such as are being put to one side in this country, but would be of great value in mission work.

The missionary who makes this suggestion has his own "want" to propose. He is Rev. A. A. McBride, of the Marathi Mission, now on furlough in this country, and he is eager to take back with him to India a Victrola or its equivalent, with a modest assortment of records. It would prove very useful, he declares, in school and church entertainments, educating the taste of the people in music, "not to say anything about the value to missionary children of having even a 'canned' acquaintance with the best music, which most of them could not otherwise have." If some one is getting a new or better Victrola, here is a good chance to provide a future for the discarded instrument.

A Bargain Offer

THE American Board is not a competitor of the bookstores, nor does it conduct bargain sales. But once in a while something good comes its way which it can share with its constituency. Just now it is Dr. John P. Jones's "The Modern Missionary Challenge," a substantial and attractive volume containing a series of lectures which this eminent missionary leader delivered at Yale, Bangor, and Oberlin. On the pages of this book Dr. Jones discusses the new conditions, problems, and methods of foreign missionary work, recounts some present-day missionary triumphs, depicts the magnitude of the task, and sketches the future's promise. The several chapters are thoughtful and informing; they are also bright and interesting, easy to read, and inspiring in their effect.

The book has sold for $1.50. The American Board secured the balance of the edition and offers it, so long as it lasts, for fifty cents a volume, postpaid. That should mean the quick disposal of every copy. Send coin and address to John G. Hosmer, Agent, 14 Beacon Street, Boston, Mass.

A Conference that Counts

FOR twenty-three years leaders of the foreign missionary boards of North America (United States and Canada) have met annually to discuss their common problems and to promote the sense of comradeship and the spirit of coöperation. Originally but slightly organized and rather timid lest it should wound somebody's feelings, the conference was little more than a "palaver" on matters concerning which all were agreed. As time has gone on it has developed its functions and activities, till it has become a clearing house of missionary plans and policies and a power house to set them going.

The annual meeting just held at Garden City, Long Island (January 11–14), was fully up to the standard

of recent years. The evening session on Medical Missions, the morning discussion of the superb work being done by the new Board of Missionary Preparation in raising the standard of requirement and promoting better equipment for missionary service, and the other long and thrilling morning's consideration of the unoccupied areas of the non-Christian world are examples of the sort of contribution which this epochal conference is making to the cause of foreign missions. It is impressive to note the broadening of the convention from year to year; its growing sense of inclusiveness; its surer touch; its more confident handling of its material and the firmer note of its utterance. The increasing proportion of women in its make-up indicates the fuller recognition of the Woman's Boards.

One comes back from this conference with a quickened sense of the sweep and strength of the missionary enterprise, a higher esteem for those who are its leaders, and a happy recognition of the increasing fellowship into which its friends and supporters are being drawn. It is good to train with this company.

This Swiftly Changing World

ON January 17 fell the fifteenth anniversary of the death of Elias Riggs. Born the year the American Board was organized, this famous missionary was a spectator of the first ninety years of its history. For over sixty-eight of these years he was an important member of its field staff. What changes and advances in the missionary enterprise did he behold! Before his eyes the little one became a thousand. Fields were opened, work established, obstacles surmounted, successes won. The gospel proved itself a world gospel, of redeeming power everywhere it was declared. Foreign missions were justified; the age of their modern revival was well begun.

But only begun. It is safe to say that in the fifteen years since Dr. Riggs's death a greater real (not proportionate) advance has been made than in the ninety years preceding. In China alone a missionary situation has developed unparalleled in the world before. The leavening process of Christianity has increased mightily its influence in the non-Christian lands. It is a changed world in the midst of which the missionary finds himself today.

And quite as much at the home base as on the fields. Methods and policies have been almost revolutionized since the twentieth century began. The closer federation of missionary forces, signalized by the Conference of Foreign Mission Boards, the interdenominational agencies and campaigns that have developed, the union in educational and other institutional work in mission lands, the careful survey of those lands, the delimiting of fields, and the readjustment of forces at work for a more comprehensive effort—all those factors of new efficiency which are symbolized by the Edinburgh Conference and its Continuation Committee suggest how much larger, better organized, and more potent is foreign missionary work today than in 1901.

As to the changes, accomplished and impending, in the lands of Dr. Riggs's labors, they are beyond measure. His field was the Turkish empire, his distinctive work the translation of the Bible into Armenian, Bulgarian, and Turkish. Since his death the Ottoman Empire has been shrinking in size and power, till now, as many believe, it is making its last desperate stand against the overthrow of a despotic, incompetent, and reactionary government. The Armenian race is facing threatened extermination and enduring the heaviest burden of desolation in all its sorrowful history, while Bulgaria and the other Balkan states, turbulent through all Dr. Riggs's years of labor for them, were never in more unsettled or critical case than now.

Only fifteen years from Dr. Riggs's death, and those who are about the foreign missionary business are facing a new world!

A Procession of the Gods, Madura

INDIA THROUGH CHARTS

G. Sherwood Eddy's Evangelistic Campaign in South India

REPORTS are now coming as to the remarkable evangelistic campaign of recent months, led by Mr. Eddy, which has been repeatedly forecasted in news from India appearing in the *Missionary Herald.* The campaign was undertaken at the invitation and with the coöperation of the South India United Church, a body representing a Christian community of 165,000 and including Presbyterian, Congregational, Dutch Reformed, and Scottish churches. Careful and extended preparations were made for these meetings, and the Indian Church was deeply stirred in anticipation of them. We are happy to present a few accounts of them, the first taken from a private letter of Mr. Eddy's.

THE EDITOR.

AT VELLORE

By G. Sherwood Eddy

"I am just leaving Vellore for Madras. We have had here three crowded and busy days. Fifteen hundred people each night filled the pandal and 500 women also attended meetings for women in a separate place. This campaign goes far ahead of anything we have ever known in the matter of rousing the Christians to take part in the work.

"The attendance at the hall and the spirit of the people have been remarkable. In China, no one but the students and officials were allowed to be present in the meetings. Here they deliberately shut out the students and refused to give them tickets. In these campaigns in the four cities—Bangalore, Vellore, Madura, and Palamcottah—we are aiming at the middle classes: shopkeepers, small merchants, and Sudras. This seems to be the needy and hopeful class just at present.

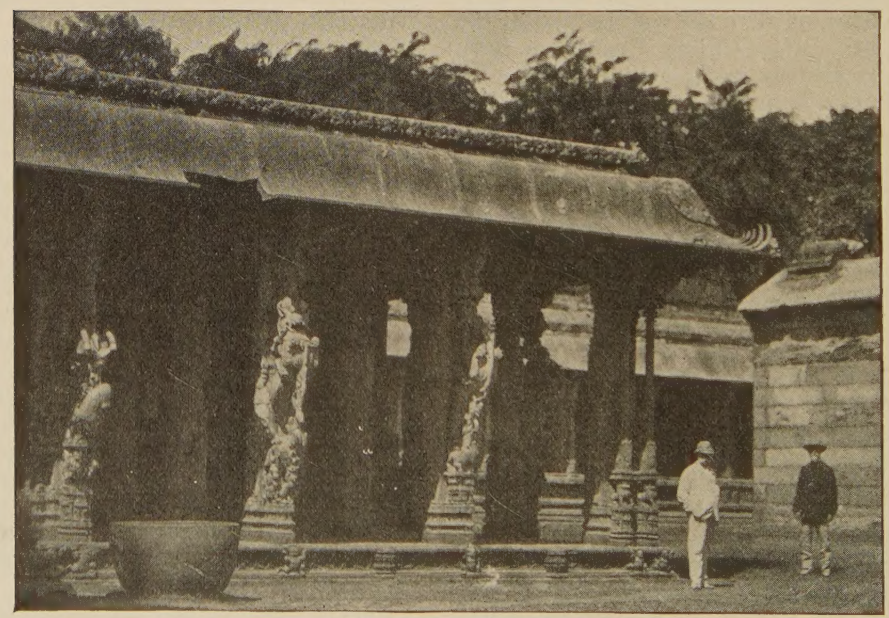
"Last night I had a meeting for the students in English for an hour, followed by a two hours' after-meeting with 1,500 Hindus in the theater here in Vellore. Several hundred Christians have been engaged as voluntary workers in the last week. They have visited and got into touch with the thousand Hindus who have been invited into the meetings. The first night I showed the charts. These were very popular."

Here Mr. Eddy described with some

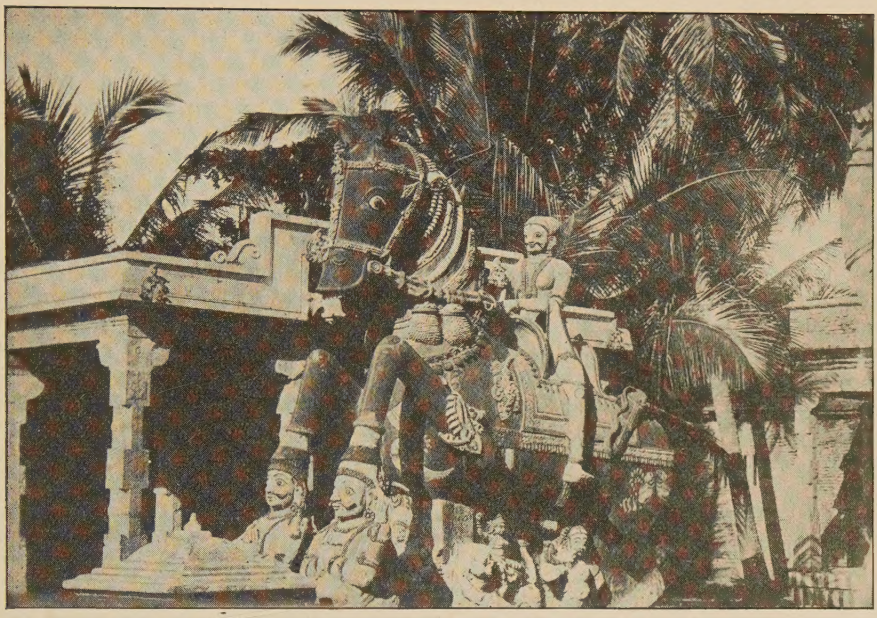
detail the construction of these charts. First came a dozen showing India's brighter side: one picturing India's preëminence in the rice crop; another in the monopoly of the world's jute trade; first again in the matter of cattle, indicated by the largest sized cow as over against those of America, Russia, etc.; fourth in railways, her locomotive being smaller only than those of America, Russia, and Germany. Next a series showing the darker side of India: poorest in wealth *per capita* among the nations and almost stationary in this item; the high death rate, as compared with that of other countries; the educational situation in charts, with black and white squares showing all Japan's children in school and the majority of India's out of school; and charts on social needs, showing number of child widows. Then a series of charts showing rapid growth of Christianity and steady decline of all national religions. On the three successive nights the subjects are the national need, the personal need, and Christ as meeting these needs. Mr. Eddy continues:—

"Last night there were 1,500 in the great theater. After speaking for an hour on Christ, we had an after-meeting, where about a thousand stayed. Then we passed cards for inquirers, of which 145 were signed. This morning we met the Christian workers and laid upon them the responsibility for following up the Hindu inquirers.

"The unique thing about this campaign is the wonderful way in which these Christians are working. I do not know any city in China which did as Vellore and Madura have done, namely, furnish 100 Christians who would visit the non-Christians from house to house, week after week, make friendship with them, keep them together for the preliminary song service, moving pictures, or entertainments, or preliminary meetings, and then bring them out to the main meetings and follow them up with frequent calls and personal fellowship. A far larger number of Christians are gathered together in Bible classes and enrolled as workers than there are in China today. Although the China campaign



TEMPLE AT VELLORE



THE GOD IJYANA AND TEMPLE, MADURA

has the start of more than a year, in China they are aiming to reach the students, but in India they are working for the middle classes. With these classes the Indian campaigns are more successful.

"But they have not been able to reach the higher classes that they have in China. The students here are filled with burning nationalism, patriotism; they are self-satisfied and utterly critical of the West, the supposed failure of Christianity, the non-Christian attitude of Germany and the other nations engaged in the war, and are strong in defense of their own religion. If the Christians in India can be kept at work and the movement increases in the way that it has begun, we shall see greater works than these in India."

AT MADURA

By Rev. Edward P. Holton

"Mr. Eddy came at noon on Saturday from two or three days at Vellore. His first address was that evening at 6.30 in the huge cocoanut-leaf-thatched pandal, whose capacity is about three thousand. A sounding board had been built over the speaker's stand. Mr. Eddy spoke in English, with an occasional lapse into Tamil that his hearers welcomed with smiles and nods and once with hand-clapping. His interpreter was young Kadambavanam, who really did wonderfully well with his high-pitched, carrying voice, clear articulation, and rapid-fire delivery, putting in Tamil touches and idioms where possible.

"Attention was perfect! Not a murmur of opposition, though the bulk of the audience was Hindu! Not a baby allowed, and women only for the first night! The Christians had to roost on the outskirts. I would not have missed it for anything! Mr. Eddy made good use of the fine charts that he had with great pains prepared, and they were very effective. It was a study in psychology, too, to see how skillfully he played on their national pride and ambitions, yet without a word or a hint at which, even in this time of strain, government could take exception. Sunday and Monday nights he had increasing audiences."

FROM PASUMALAI

By Rev. J. J. Banninga

"Madura has just had great times in connection with Sherwood Eddy's visit. There were 3,000 men present each night, and 700 signed cards asking for further instruction. How many we shall be able to get into Bible classes I don't know, but we have seventy workers ready to get as many as possible. We are hoping for very definite results. Even now more than usual are joining the churches. Yesterday (November 14) we took in fourteen young men at Pasumalai and eighteen persons in the East Gate Church, Madura. Most of these latter are the result of personal work in connection with the campaign. There is still much to do, but the church is becoming aroused."

WHAT FIGURES SHOW

The following figures indicate the large proportions of the campaign which has begun in the south:—

Christians enrolled in Bible training classes	13,247
Voluntary workers (men)	6,120
" " (women)	2,168
Villages visited	3,814
New villages entered	835
Non-Christian attendants:	
Men	206,900
Women	104,000
Inquirers enrolled	8,503
Decisions for Christ (men)	4,830
" " " (women)	1,592

A MOSLEM IMAM DISCOVERS CHRIST

By Secretary JAMES L. BARTON

THE story of the spiritual experience of an educated Mohammedan young man in connection with one of the Christian educational institutions in a Mohammedan country is full of human interest. Moreover, it is of religious interest to those who are following closely the movement of Christianity among Mohammedans and its influence over their thinking as well as over their life. For reasons which will be obvious to all readers, it is necessary that the name, college, and place in which this experience occurred must for the present remain a secret within a small circle. It must be sufficient for our readers to know that it is an actual experience which at every point can be verified.

The young man under consideration was born about the year 1890, in one of the large cities of the Turkish empire. The father was a Moslem Turk who had come from Russia at the time of the war. His mother was also a Moslem Turk. The young man, whom we will call, for the sake of having a name, Mahmud, although that was not his name, grew up in Moslem surroundings and attended Turkish elementary schools. At the age of sixteen he began his religious studies in schools established for the training of *imams*. He desired of his own initiative to be an *imam*. When but eleven years of age he saw a *hafus* repeating the Koran, and so began himself to learn it, and became, while still a boy, a *hafus*, knowing the entire Koran by heart. His longings for religion and for spiritual things became so ardent that in his younger years he even cried out, "I want to be a *hafus*." It was about this time that his mother had a strange dream, which made a deep impression upon Mahmud. She dreamed that she saw her son standing, with his hat on, in a large church or mosque, preaching to a large assembly. This gave to her the impression that her boy might become a Christian, and she worried much over her dream.

Until the age of sixteen Mahmud loved Islam, although he was ignorant of its philosophy or its theology. By

nature he was deeply spiritual and longed for spiritual truth. In his younger theological days he prayed daily that his nation might be made perfect. For himself, his deepest desire was to know God. At the *medresse* he began to have serious doubts as to the efficiency of the teachings he was learning. He alone of the students in the theological school revolted from the massacres, although it was openly held among the young *imams* that it was a virtue to kill a Christian. He continued the forms and prayers, but inwardly he was losing faith.

With the restoration of the Constitution in 1908 and the sudden new impulse for liberty that swept over the Turkish empire, he determined to take Truth for his standard, wherever Truth might be found. At that time he met a Mohammedan judge from Crete, who was of a very liberal turn of mind. This judge told him a great deal about the English people, their ways and their religion. It seems that he had for sixteen years served under the English, and so entertained very kindly feelings toward them. Not only did he tell Mahmud about their Christian ways and customs; he also told him things about Mohammedanism which the young man had not before thought of. He pointed out that Mohammed's life was not perfect; in fact, that it had serious moral blemishes. From that time Mahmud resolved to learn all he could about the religion of the English people.

In 1913 Mahmud went to a Christian educational institution. His appearance made an excellent impression. He had a winning smile upon his face whenever he greeted his teachers, although he knew no English. The first English he began to read was the Psalms. When he came to the Twenty-third Psalm he said to his teacher, "Ah, I love that psalm!"

Mahmud's liberal thinking in matters of religion, viewed from the Mohammedan standpoint, had attracted the attention of the Moslem students in the institution where he was studying to such an extent that persecution began to appear. He was at that time the head of a mosque in his native city, and the fanatical element connected with the mosque went so far as to follow him to his school and watch to see whether or not he attended chapel exercises. When they found that he did attend the religious exercises, he was warned that unless he gave them up he would lose his place as an *imam*. So he gave up attending chapel.

A year later he sought English lessons from a Christian teacher, coming each day from the city for this purpose. The relationship between this young seeker after truth and his Christian teacher ripened into a beautiful friendship. He was asked if he was willing to study the teachings of Jesus, and his reply was that that was what he wanted to study most of all. And so, with the Turkish Testament side by side with the English, his studies began. The Beatitudes were first taken up. His teacher reported that he should never forget the radiance upon the young man's face when he came to "Blessed are the pure in heart, for they shall see God." His own heart was ready to receive that spiritual truth.

Another Christian teacher joined in the circle, and in November the three knelt together, in the privacy of the teacher's study, in earnest prayer. The studies were continued, comparing side by side the teachings of Mohammed with the teachings of Jesus: the Fatherhood of God was set over against the impersonal power and force of Islam; the moral basis for society and the gospel of Jesus for the home over against the plurality of wives and the loose moral system permitted by the Koran. This study was accompanied by repeated times of prayer together for guidance and light, and it was under these conditions that Mahmud became a true follower of Jesus Christ.

But persecution was rife. It was not the purpose of his associates and

friends in his own city to allow this change to take place without a protest. The attack culminated in his being betrayed to the government officials, so as to have him arrested and sent to the battle front at the Dardanelles. He had been deprived of his position in the mosque long before this, and the vilest stories were concocted and circulated about him in the coffee shops and on the streets. These were carefully investigated and found to be wholly without foundation, mere fabrications of fanatical persecutors.

One day soldiers came for Mahmud, and after many vicissitudes he was taken before the court where the decision was to be rendered as to whether he should be sent to the front as a soldier. The court room was crowded. There were some of the highest military men and officials present; the leading religious *khadi* (judge) presided. Mahmud had many friends among the crowd in the court room, because he had already shown himself to be a man of influence, with a friendly spirit that tended to break down opposition. The *khadi* at the opening of the trial, with friendly tones, whispered to him: "Why have you taken the white off your fez? Why have you ceased being an *imam?*" Mahmud replied, "Because I am a Christian."

For more than an hour and a half they questioned him. The answers came, clear, modest, gentle, unequivocal. "You may kill me," said he; "you may slay me in any way you please; you may make me a slave; but my heart is free. I see in Islam many plants not of God's planting, and by the grace of God I want to do all that I can to root them all up. I see a great building, very high, very glorious, built by force, but with no heart or soul in it; some day it will fall down and destroy those who occupy it."

These are some of the things Mahmud said to his prosecutors; but with the exception of the *khadi's* question at the opening, no one asked him if he was a Christian. Several voluntarily spoke in his behalf. One colonel put his hand upon Mahmud's shoulder and said, "May you become a great and good teacher in the college where you have been studying." Another one addressed him in a most friendly way as "our Protestant *imam.*" The *khadi* spoke long and kindly with him, and offered to let Mahmud address a crowd in a mosque in the city. However, some of the *imams* who were present in the court room were very angry. It was decided to take the regular exemption tax in lieu of his service as a soldier.

So Mahmud was set free. He returned to his school, and a service of rejoicing was held there that night that the new disciple whom they had counted as lost had been found—almost as given back to them from the dead.

THE STORY OF TWO VILLAGES

Result of the deportation of about one thousand people from two villages near Harpoot, Eastern Turkey

FROM *Hussi Mcnsur* 212 individuals set out, of whom 128 reached Aleppo alive. Fifty-six men and eleven women were killed, three girls and nine boys sold or kidnaped. Five were missing.

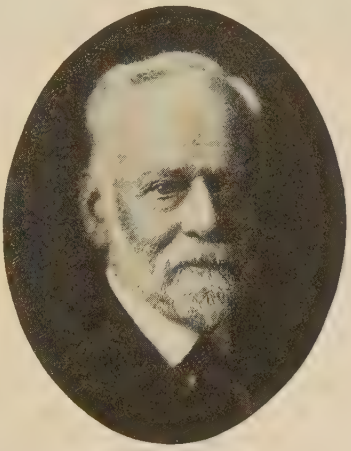
From the same place another party of 696 people were deported. Three hundred and twenty-one reached Aleppo; 206 men and fifty-seven women were killed en route. Seventy big girls and young women and nineteen boys were sold. Twenty-three were missing.

From *Perri*, near Harpoot, a party of 120 were deported. Thirty-two reached Aleppo alive. Twenty-four men and twelve women were killed en route. Twenty-nine girls and young women and thirteen boys were sold. Ten were missing.

DR. HENRY S. BARNUM, OF TURKEY[1]

By Rev. GEORGE F. HERRICK, D.D.

THOSE who have seen most of Dr. Barnum since his return to this country a few months ago have been impressed by his vigor and the promise of years of life in a serene and happy old age. But it is he, out of an unusual number of veterans lately retired from Turkey, who has suddenly exchanged the service of the Master here for the sinless service we aspire to in the land which is *not* very far off.



REV. HENRY S. BARNUM, D.D.

Dr. Barnum's period of missionary service was forty-eight years. Two-thirds of that time was spent in Constantinople, after he had rendered efficient service in the Eastern Turkey Mission, first at Harpoot and then for a longer time at Van.

For almost a quarter of a century he had charge of the periodicals published at Constantinople for the Board's Turkey Missions, thus addressing weekly through the *Avedaper* an audience of 10,000 persons; who can tell with what power of educative and spiritual influence? The three weekly papers were printed in Armenian, in Armeno-Turkish, and in Greco-Turkish. Three illustrated monthly papers for children were also issued.

He was widely known as an able and impressive preacher in Armenian. His knowledge of the Armenian language was accurate and his use of it facile and idiomatic. He was fond of teaching also, and some of his last missionary work was done in teaching the girls of the boarding school at Brousa.

For more than thirty years Dr. Barnum was one of the most important and trusted members of the Committee ad Interim of the Western Turkey Mission, in whose sessions many questions of grave importance and often of the most delicate nature were considered and decided.

For the last eighteen years of my missionary service at Constantinople, Dr. Barnum and I were not only members of the same mission station, but for a large part of that time were responsible for the entire publication work of the three missions. What a colleague he was! Clear in his views and in his statement of them, gentle in manner, always calm and unruffled, more ready to listen to others than to claim their attention, it was a privilege and a delight to be associated with him. Peaceful and conciliatory in disposition, his counsel was often sought in times of difficulty. He loved the people and was beloved by them.

In his home he was the most cordial and captivating of hosts. A more modest, sincere, self-effacing, consecrated soul and untiring Christian laborer I never knew. The Board has sent out few men who have left behind them a record of so prolonged, fruitful, flawless service as that of Dr. Henry S. Barnum.

[1] Born in Stratford, Conn., 1837; graduated from Yale, 1862, from Auburn Theological Seminary, 1867, and joined the Eastern Turkey Mission the same year. After service in Harpoot and in Van he was called, in 1884, to Constantinople, where he remained for the most part during his connection with the mission. He returned to America in 1914, and died in Verona, N. J., December 10, 1915.

THE AFRICAN IN ANNUAL MEETING

Field and Forest at Mt. Silinda. where the meeting was held

THE Rhodesia Branch of the South Africa Mission includes about 25,000 square miles between Mt. Silinda and the Indian Ocean; embraces about 22,000 inhabitants, and has six stations and outstations. Of regularly organized churches there are only two; but fourteen "congregations" are listed, and there are ten unordained preachers among the fifty-four native Christian workers numbered in our last annual report. Each year the churches of the two stations, Mt. Silinda and Chikore, together with the Christians from the surrounding districts, join in union meeting. Last summer's gathering was held at Mt. Silinda, and Rev. Thomas King of that station has sent a report of the proceedings. During the sessions thirty persons volunteered for home mission work and thirty-one expressed their desire to lead the new life. Mr. King asked two of the native attendants on the meeting to report for him some of the sermons and addresses given by the African preachers, and we are glad to share with our readers some of these examples of primitive preaching.

THE WELCOME AND RESPONSE

Greetings in behalf of Silinda Church were extended by Ngonyama, who read John 6: 23–27, and said:—

"Jesus knows our thoughts. He knew that the people sought him, not because they had seen the miracles, but because he had fed them and they were filled. Some of the people come to the meetings, not because of the blessings they will get out of them, but because of the feasts they will have. Jesus says: 'I am the Bread of Life. Labor not for the food that perisheth, but for that meat which endureth unto everlasting life.' If we Silinda people are as diligent about seeking for the Holy Spirit as we have been in seeking goats and pigs and other foods to cook for you these days, I am sure we would get him in abundance. Let thoughts of food be far from us. Let us think that we came here in the name of Jesus, and let us pray always for the blessing of the Holy Spirit."

Hlahla, of the Chikore Church, responded, saying: "I thank you for the greetings. You know we have quite a distance to walk from Chikore to Mt. Silinda, so I am going to read you only a few verses from Luke 10, beginning with the 38th verse. You see both Mary and Martha were glad to see Jesus. They gave him a warm welcome. The difference between the two was that Martha worked hard for the food that perisheth, but Mary was

listening to the words of the Kingdom of God. She was after the bread that endureth unto everlasting life, which no one could take from her. You have been working hard trying to find food that would please us. It will not help you to think of pleasing us and to forget that you need the Bread of Life.

"We know you are glad to see us, just as Mary and Martha were glad to see Jesus. We have plenty of food here in store for us. God wants to give it to us; but he gives us what we choose. If we have come here for the food that perisheth we shall have it, and if we are after his Spirit he shall give him to us.

"The food that God has for us is so much that we can all eat and be filled and even take some of it home with us. But we are to choose which we shall have, just as Adam and Eve chose. They chose to hide somewhere else than be where God had put them, and to seek for other foods rather than the food that God had given them. We have a chance to make our choice.

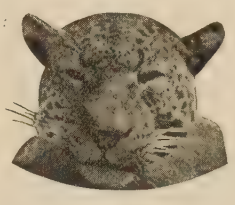
ZABA HLATYWAYO

Teacher in Chikore school, head of Chindau department; was leader of one of the Mt. Silinda services

"At the last meeting, July, 1914, we parted very hungry. Why was it that we did not get any blessing? It was because when we got there we forgot what we were about. One was going to tell that man to pay back his money, another was going to ask So-and-So why he had lied about him, etc. If we have come here with that spirit today, we shall go home hungry as we did from the last meeting."

EXODUS AND THE POOL OF BETHSAIDA

The preachers chose their texts from widely separated parts of the Scriptures. A searching discourse given early in the meeting by Raposta was based on Exodus 19: 1–6. We quote a part: "We, like the Israelites, have been called of God and have promised to keep his covenant. Are we true to our promise? Have we separated ourselves from all evil? Or have we been deceiving the missionaries, making them liars, as the Israelites made Moses a liar to God? . . . Let us remember that when we profess to be Christians and are not true to our professions, we keep our fathers and mothers from being Christians; when they ask us to help them in their heathen customs and we consent, then if we try to speak to them about being Christians they don't pay attention to what we say. Thus we harden their hearts. If we have been living in such sins all this time, today we have the Lake of Bethsaida here. All the blind, the lame, the feverish, can be healed if they will bathe in it. All who would be cleansed let them bathe in this lake. This is their chance."



A MT. SILINDA LEOPARD

ADAM, EVE, AND THE SERPENT

Mapangisana told of the interview of God's first children with "the third one," and of their later futile effort to hide from God. Then he said: "When God asked Adam why he ate of the fruit, he said, 'The woman made me.' In reading the story we don't hear that Adam refused the fruit and Eve compelled him to, but that she gave him the fruit and he did eat. A husband speaks to his wife about

grain in the garden. He says, 'We shall not have a good crop this year.' Then the wife says: 'Well, it's just because we have no medicine. All the

CROSSING SABI RIVER, RHODESIA

people around us have it.' Then they agree that the 'medicine' for good crops be bought; and if that plan is found out the husband will say, 'Well, the woman made me do it.'

"If we believe in these customs and go to witch doctors when we are sick we are trying to deceive God. Remember the man near the Lake of Bethsaida who had been ill many years, yet Jesus healed him. Now if any one has been living this kind of life for years Jesus is able to heal him, for we are in Bethsaida today."

TAKE AWAY THE STONE

One speaker, with a well-nigh untranslatable name (Ngangeni Dhlakarua), told graphically the story of the death and burial of Lazarus, of Jesus' arrival in Bethany, and of the visit of the little party to the grave of Lazarus: "Jesus, when he came to where they had laid him, said, 'Take away the stone.' Jesus was able to give life to Lazarus if only they were to take away the stone that they had cut and laid against the mouth of the tomb. He knew they could take it away, because they had put it there. So with us people; Jesus asks us to take away the stones that are at the door of our hearts, that he may give new life to our hearts. He does not compel us, but asks us to take them away, that he may work his will with us. Many do not grow in the Christian life because they have never rolled away the stone to let Jesus give them new life.

"I remember hearing Dr. Patton telling us of the people in India who have little machines that say their prayers for them. Many Christians are like those machines. They pray with their lips and not with their hearts. Their prayers don't seem to go up to God. That is because of the stone that has not been rolled away. When you pray, you see God's finger pointing towards the stone, telling you to roll away the stone first.

"Some Christians have opened their hearts just a little ways. The stone is still covering one-half of the heart. God cannot do much work with such Christians. Some stood up and chose Christ, but never did open or roll away their stones. Now God's message to us this evening is: Roll away the stone, that I may give new life to you. Don't be like that rich young man who after he had heard of the stone that was between him and the Kingdom of God refused to roll it away. Think of Naaman, who when he was

BABIES OF SOUTH AFRICA

told to bathe in a certain river in order to be saved turned and went away with the stone of his disease. It was through unbelief that he did not bathe

in that river. It was unbelief that made Martha say that the body was decaying and there was no use of rolling away the stone. Now if we only believe that Christ is ready to pour on to us new life when we roll away our stones, then we shall be saved."

Space fails us to report as we would like to do the sermon by Thomas on the peace like a river spoken of in Isaiah 66; or that by Njapa on the servants and the talents and the meaning of faithfulness; or that by Lincoln Nyuswa on the Leaven "which does not stop in one place, but swells and causes the meal next to it to rise too. So we all have leaven in us, good or bad. What kind of leaven are we going to be? Are you willing to be leaven in the new stations? Or at the mines? Let us ask ourselves what the Kingdom of God is like?"

For aptness of illustration, for fitness of text, for directness of application, the sermons of these African preachers, untrained as many of them are, are wonderful. These men have the eloquence of Him whose lips were touched with a coal from off the altar. They are eager to go out among the thousands in their land who have never heard the gospel and to carry it to them. Why do not we hasten to send them?

DANIEL M. B. THOM, M.D.

HENRY H. ATKINSON, M.D.

TWO DEVOTED PHYSICIANS

THE terrible drain of war conditions in Turkey on the vitality and physical and nervous strength of the missionaries is indicated anew by the number of deaths which have occurred among the Board's force there. Eleven such have been reported since May, 1915, when the deportations began.

Dr. Daniel M. B. Thom, whose death in Sivas on December 6 was announced by cable from Constantinople, had been for forty-one years a medical missionary of the Board, with station at Mardin. Born in Aberdeenshire, Scotland, in 1844, he was educated in America, was graduated from Rush Medical College, Chicago, and went to Turkey in 1874. Mardin is on the borders of Mesopotamia and the language used is Arabic. Dr. Thom's practice covered a wide range of country, as well as the hospital and station work in Mardin, and his life was full of interesting incidents. He was on good terms with Turkish officials as

well as with Armenian peasants, and he was decorated by the Turkish government on one occasion "for long and faithful service in Mardin; also for services in Diarbekir during the epidemic of cholera in 1894."

Mrs. Thom, who had been long an invalid, died at Mardin, September 9, 1915. A short time later, Dr. Thom and two other missionaries from the Mardin station were compelled to leave their post. They were reported safe at Harpoot; and later they were heard from still farther west, at Sivas, where Dr. Thom's death occurred. Dr. Thom leaves two daughters, both living in America.

On Christmas Day, 1915, Dr. Henry H. Atkinson, of Harpoot, died after eight days' illness from typhus fever. He had been for fourteen years a medical missionary of the Board at the Harpoot station. During his service the Annie Tracy Riggs Hospital, a large and well-equipped institution, was built at Mezereh, on the plain at the foot of the hill on which the old city of Harpoot stands. The hospital served a wide and populous territory, and the pages of the *Missionary Herald* have often contained interesting stories of the patients who have been helped within its walls. After the deportations began, Dr. Atkinson and the hospital staff visited the camps of exiles, carrying "quinine pills in one pocket and cholera tablets in the other," as one letter reported, and did much relief work.

Dr. Atkinson comes of missionary stock and was born in India. He was graduated from Grinnell College, Iowa, in 1893, and received his medical training from Cooper Medical College, San Francisco. He leaves a wife and four children, all of whom are still in Harpoot.

HADJIN AND THE VILLAGE TURKS

THE banishment of the Armenians from the Hadjin region began in the middle of May. Two American women, Miss Olive M. Vaughan, of Adana, who has charge of the Hadjin schools, and Miss Edith Cold, of the Central Turkey Girls' College in Marash, were in Hadjin at the time and remained until October.

Miss Cold, who arrived in this country November 26, with the party from the Central Turkey Mission, tells a graphic story of the summer's experiences. We summarize a part of it, but print in full some of the pages which show how many of the Turks look upon the governmental measures of deportation.

THE BEGINNINGS

Miss Cold tells of the arrival in Hadjin, on May 14, of the Alai Bey, or justice of court-martial, from Aleppo. He first courteously demanded that the city give up all arms, deserters, etc., saying that if his demands were complied with the people would be safe; if they refused, 3,000 soldiers would enforce his demands.

The people were perplexed; if they delivered their arms and were betrayed, all might be massacred; if they kept them, they placed themselves in opposition to the government. At length a full compliance with the Alai Bey's demands was decided upon. He seemed pleased and the people began to feel more tranquil. However, on May 23, 2,000 soldiers arrived. The Turks took possession of various monasteries and orphanages and school buildings, one of the latter being American Board property. Miss Vaughan entered a protest, and although the building was not evacuated, she was allowed to lock such rooms as she pleased and the building was not injured. A squad of soldiers was placed on guard, night and day, at the head of the private road leading

HADJIN FROM THE HILLS ABOVE

Some of the Board's mission buildings at the right of the picture

to the American Board's compound. The Alai Bey courteously granted such privileges as to protection from trespass, freedom to go and come unchallenged, etc., as the ladies asked of him.

On May 27 the arrests began, and people flocked to the mission to beg the ladies to intercede in behalf of their loved ones. Both Miss Vaughan and Miss Cold interviewed the military authorities, begging them to distinguish between the guilty and the innocent, to spare women and children, but got no satisfaction. The Alai Bey explained to them that since they had come from a land of freedom they could not understand the necessary actions of the Turkish government, etc.

THE DEPORTATION UNDER WAY

On June 4 the exile began. An attempt was made to secure permission for the schoolgirls to be left with the missionaries, but this was refused; the justice, however, granted permission for Misses Vaughan and Cold to receive gifts from their friends who were "going away," and to keep three girls as personal attendants. Thirty leading families were sent first; by June 10, 150 families had been sent; and the companies continued to leave every few days till by the first of October only a few men with families and about 250 widows and soldiers' families were left.

SOME DIFFICULT PROBLEMS

Miss Cold thus describes some experiences:—

"Miss Vaughan and I found our position a most difficult one. We felt obliged to help the Armenian people in every way possible, and at the same time felt we could not have a break with the government nor give up our cordial relations with the Moslem families. We felt responsible for the American property situated in and about Hadjin, and besides had Ar-

menian orphan teachers and girls in the compound, for whose protection our lives were not too costly. One great problem was in connection with the property of the exiled families. They had been told that they could place the property left behind wherever they pleased. Naturally every one wished to put it under our care. We could have filled our whole compound full of all imaginable household treasures, to say nothing of horses, cows, goats, etc. As we had no American man to advise us, and moreover wished always to deal in such a way as not to involve the consul or the embassy, we decided in general against the taking of property. That which we did accept we paid for, and the purchasing was always to help those in such desperate need. The government came to understand this and respected us accordingly.

"From early June until October, we were very fortunate to have the opportunity to render some financial help. Miss Vaughan passed through the line of gendarmes guarding the villages of Shar and Roomloo, and was enabled to leave some pounds with the head men of the villages for the aid of the very poor. To the outgoing Hadjin people we gave freely according to our limited means, and even occasionally could help other villages passing through from the Cesarea fields. We succeeded also, with the aid of a Greek and a Turk, in sending some relief to the villages of Yerebakan and Fekke before they left.

"Our servants were nearly all sent away early in the deportation, so work to which we were unaccustomed fell to us. Another tax upon our strength and time was the doing battle against the swarms of locusts which visited Syria and Cilicia. They first appeared in early June and ravaged the country till September. They destroyed our vineyards and we had to fight day after day to keep them out of the compound.

"Another problem was how to relieve in a small measure the suffering in the city from lack of food. A great many widows and orphans and soldiers' families were left with no means of support after the more well-to-do families were sent out. Moreover, the industrial work, which employed a considerable number of widows, was closed with the coming of the court-martial officer.

THE ATTITUDE OF THE TURKS

"Miss Vaughan and I personally never suffered any discourtesy from either the official or village Turk. Our situation was often delicate, but on the whole we were well treated. When we asked Mr. Lyman to come to our aid from Marash and the government prevented him from coming, the kaimakam sent the chief of police to explain the case to us and assured us that we need not fear, that we were the guests of the government and not a hair of our heads should be injured. When I left Hadjin, although I had the escort of Miss Webb, the consul's kavass, and their gendarme, the captain in Hadjin sent with me as a personal escort his best horseman. The postal official did us many personal favors. When money was sent us through the post office, he tried always to pay in gold or silver, and in such a way that we might get it quickly into the hands of the people. He knew we used it to help those to be exiled. When the first caravans of exiles were driven out, this man's mother was unable to leave her bed for two weeks, she was so depressed by what she saw and heard.

"Our head teacher, Miss Hagopian, and her mother were with us in the compound. They have Moslem relatives, some of whom were officers' families in Hadjin. They visited us frequently. They were all outspoken against the horrors. We saw Moslem women loudly wailing with the Christian when the first families went.

"When the Alai Bey first came, he called the Mufti and asked his approval of what he was about to do. But the Mufti refused to sanction it and said he could see no good in it. This same

Mufti was a strong personal friend of one of the leading Protestant Armenians who was our special friend and adviser, and tried in every way to save him from exile, but in vain. When Vartavar Agha left, the Mufti took possession of his house and all his properties for him. He also said he would stand as protector of the Americans and the American compound after Vartavar Agha was gone.

"Some of the village Aghas also expressed themselves freely to us both on the matter of the war and the calamity which had befallen the Armenians. They said that such cruelty would not go unavenged and that their day of reckoning would come. They complained bitterly that there were now no artisans or shopkeepers left to supply their wants, and that in a short time they themselves would be in desperate want.

"A Kurdish sheik, Dersoon Effendi, from a village not far from Hadjin, visited the city twice only during the summer. The first time he remained about an hour, and with the tears streaming down his cheeks said he would return to his village at once, that he could not endure such sights. The second time he came to bid farewell to Vartan Effendi, his Armenian friend. He kissed each of his children, pressing them to his heart, and left again in tears. A Kurd also brought us the secret information that the new Shar church building had been partially destroyed by dynamite.

"The Moslems of Fekke and Yerebakan were very much opposed to the sending of the Armenians from those villages. They said they were not guilty of anything, possessed no weapons, lived peaceably, and were friends with them, and were besides their artisans and tradesmen. Through their efforts they put off the deportation about three months, but in the end they also were unable to save them. The Turks of Fekke ought to have special mention for their honorable attitude throughout the whole affair. One Moslem, an officer in Fekke, broke a water jar over the head of a young Moslem who had entered a room to molest an Armenian soldier's wife. He said he was obliged to defend the unprotected who dwelt under the shadow of his house.

"Once when Miss Vaughan was passing through the streets of Hadjin she was appealed to by two gendarmes who had been ordered to send out from their home for exile an aged man and his wife and their bedridden son. The gendarmes said, 'How shall we do this thing?' and begged Miss Vaughan to beseech the authorities for mercy. These are faint gleams of light in the midst of four months of horrible darkness.

THE ATTITUDE OF THE ARMENIANS

"Miss Vaughan and I saw the departure of hundreds of Armenians into a hopeless exile. It was heart-breaking, yet we praise the God of all mankind that we were permitted to see the Christian faith and humility manifested by so many in the darkest period of Armenian history. There may have been examples of hard-heartedness and cursing against God and an utter losing of faith, but we did not personally come in contact with them. How often did we pray together with those about to go, and with the tears streaming down our faces beseech God to keep our faith sure! How often did men and women clasp our hands at parting, saying, 'Let God's will be done; we have no other hope!' Asadoor Effendi Solokian, the Protestant preacher, came to our compound the morning of his leaving and asked that with the girls and teachers we might all have worship together. His young wife, who was about to become a mother, was left to our care. With entire calm he read from God's Word and prayed God's protection for us all who were left behind. At the close he asked that the girls sing, 'He leadeth me.'

"'*Though He slay me, yet will I trust in Him.*'"

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR DECEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1914	$39,110.08	$3,298.83	$4,234.25	$11,855.57	$1,000.00	$972.70	$60,471.43
1915	40,795.16	4,373.90	3,905.08	8,462.22	2,345.00	965.40	60,846.76
Gain	$1,685.08	$1,075.07			$1,345.00		$375.33
Loss			$329.17	$3,393.35		$7.30	

FOR FOUR MONTHS TO DECEMBER 31

1914	$82,211.95	$9,502.28	$6,032,48	$111,432.24	$5,000.00	$6,666.95	$220,845.90
1915	88,213.42	8,370.96	5,427.58	124,003.50	6,845.00	6,256.68	239,117.14
Gain	$6,001.47			$12,571.26	$1,845.00		$18,271.24
Loss		$1,131.32	$604.90			$410.27	

CHEERING NEWS FROM THE TREASURY

SINCE January 10 is set as the day of reckoning for apportionment, during the first days of the year gifts from the churches come into our treasury in a veritable stream—seventy-five or one hundred a day. At such times it is easy to imagine that we are making large gains, when the final computation does not bear out the inference. We rejoice to say this year there was no disappointment of that kind. During December, which includes the first ten days of January, the churches show a gain over the same period last year of $1,685.08. Individual gifts also mark progress to the extent of $1,075.07; legacies are down $3,393.35, conditional gifts are up $1,345, and the total gain for the month is $375.33.

We are also gratified to find that on the four months' showing we have gained $6,001.47 from church donations and $18,271.24 from all sources together.

Thus the passing of the calendar year brings us cheer as to the financial trend. Thank God, we are on the upward path. This will be a real incentive to pastors, churches, and friends generally. In the Home Department we have always proceeded on the principle that it is better to depend upon hope than upon fear, upon encouragement than upon discouragement. Some may argue that if we make much of the successes of a given month there will be many who will take advantage of this fact and do less in the future. On the other hand, people like to give to a going concern, and they like to know that their generosity in the past has served to keep the Board from falling behind. In any event we must be frank and accurate in stating things as they are. If things as they are prove to be encouraging, we shall make the most of the fact; if they are of an

opposite character, we certainly shall not let the fact escape the attention of our friends. Today, however, we all rejoice together.

A MINISTER WHO DID NOT GET A CALL

He preached an excellent sermon, he was quite good-looking, and he prayed for everybody in sight—ushers, deacons, the Sunday school superintendent, the aged, infants in arms. We are under the impression that he even remembered the sexton. He was the most likeable candidate they had heard. But he failed to receive a call. It so happened that particular church for years had been interested in mission work throughout the world. They had come to consider such interest as essential to their Christianity, and for a minister not to have the extension of Christ's Kingdom prominently in his thought was to them almost inconceivable. So when they listened to his prayer, and not one sentence went beyond the walls of their own church, they said, "He will never do for us." Some may say that judgment was unwarranted, unjust; but think it over.

THE WAY TO GET A CALL

Superintendent Powell, of Montana, has several good stories as to the reflex value of missionary interest to both church and pastor. One relates to a pastorless and discouraged Ohio church, which in its extremity used its missionary money for local expenses. An Oberlin student was called, and the first thing he did was to have them "dig up" enough money to make good what they had taken from the missionary fund. When this was accomplished he said: "That, of course, was for last year. We must now raise our apportionment for the present year." Under his courageous and contagious leadership this was done; the whole apportionment was met. Then he informed the State Conference that the apportionment for his church was too low and that he wanted it raised $100. They were not slow to adopt his suggestion and he was not slow the following year to raise the additional amount. The church then raised his salary $200. About this time his fame began to spread, and receiving a call from one of the largest churches in the Interior he accepted, and is now at work in the new field. Success to him!

HE HAS OUR SYMPATHY

The officers of the Board would be considerably less than human if they did not sympathize with certain pastors who are struggling manfully to develop missionary interest with very little response. Here is a confession right from the heart of a pastor of a self-satisfied, well-to-do church. "The spiritual life is very low; the giving idea is almost gone. Even such a church is content to go on for years with a deficit and then take up a large Easter offering—*to make up their own deficit.* I'll do what I can, but—" Knowing the man, we believe that "but" contains good possibilities.

ST. PAUL FOR THE EVERY-MEMBER CANVASS

Grace Church, Cleveland, of which Rev. Chester S. Bucher is pastor, have followed the Every-Member Canvass for three years, with the result that they have doubled their benevolences and avoided home deficits. In their last circular letter, preparing the way for the canvass, they urge the Scriptural basis for the plan in these words:—

"It follows exactly Paul's plan as stated in 1 Corinthians 16: 2.

"IT IS *PERIODIC.* 'Upon the first day of every week'—

Habitual, Worshipful, Prayerful, Cheerful.

"IT IS *PERSONAL.* 'Let each one of you'—

Men, Women, Boys, Girls.

"IT IS *PROVIDENT.* 'Lay by him in store'—

Foresighted, Deliberate, Systematic, Thoughtful.

"IT IS *PROPORTIONATE*. 'As he may prosper'—

Generous, Careful, Responsible, Faithful.

"IT IS *PREVENTIVE*. 'That no collections be made when I come'—

No Deficit, Interest on Loans, Worry, Retrenchment."

HAVE YOU A MISSIONARY PROGRAM IN YOUR CHURCH?

We mean a program for the entire year. There is a difference between a program and a policy. Every church should have a far-reaching policy for the development of missionary interest, looking to the enlistment of every member in the spread of Christ's Kingdom throughout the world. It is not to be expected, however, that this ideal condition can be achieved in a short time. Therefore the well-regulated church will lay out for itself, upon the recommendation of its pastor and missionary committee, certain ends to be accomplished within a given year.

The churches which have tried this plan are enthusiastic in its favor, as, of course, are all the mission boards. Nothing gives a secretary more pleasure than to have a pastor write to him as to his program for missionary addresses and asking if speakers can be provided from the Board Rooms. When a notice of three or four months or, better, six months is given the Board is nearly always able to comply by sending a speaker who is certain to interest and often to thrill the people. Pastors who defer such requests until one or two weeks before the address is desired rarely can be accommodated. It goes without saying that the pastor should invariably be present on the day when the invited speaker appears. For the pastor unnecessarily to absent himself at that time not only is a discourtesy to the speaker, but it advertises to his congregation that he holds his missionary program in light esteem.

Even more important is it that early in the fall a careful plan should be presented and adopted by the pastor and the missionary committee, looking to courses of mission study as a part of the Sunday school curriculum, for adult classes and selected groups. To this may well be added two or three missionary sermons by the pastor himself.

It would seem to belong to a minimum program that the midweek service should be statedly utilized for missionary ends, and with the wealth of material now offered by the more enterprising boards for illustrated lectures, exhibits, dramatic programs, etc., the pastor who does not do this is losing a great opportunity.

The Every-Member Canvass as an annual event will naturally be the focusing point for missionary plans.

An ingenious missionary committee will devise many schemes of their own for keeping the flame burning brightly in the church, and will wisely adapt these to the circumstances of a given year. A number of our churches are following this course, and we wish we could learn that many more are to adopt a definite program for the year upon which we have started.

WHAT WOULD HE SAY TODAY?

At the opening of the annual meeting of the American Board in St. Louis, October, 1881, the venerable Dr. Truman M. Post, the Nestor of Congregationalism on the "China and Japan side of the Mississippi," gave voice to the awe he experienced "in view of the present aspects of history—the steadfast, solemn tread of the world toward issues, changes, conflicts, and results the most tremendous in the history of time." He remarked: "Signals for the chariot of God hang out from all the sky—signals of exigency, haste, danger. The Providence of God seems pressing the vote of emergency on the Parliament of the Christian world."

We were not without prophetic utterances in those days. But who will adequately set forth the present situation as to opportunity and urgency?

FOREIGN DEPARTMENT

MEXICO

Chihuahua Shifts Rulers

They have changed sides frequently in Chihuahua of late; politically it has been a lively center. In spite of these little interruptions missionary work has gone on with remarkable steadiness. A letter from Rev. John Howland, dated December 29, describes both the political and the missionary situation and outlook:—

"The place was nearly evacuated when Villa went to Sonora, and it was supposed that he would not return here; but after his series of defeats in the west, he came back and was here a little over a week. It was a time of some nervous tension, as he was, not unnaturally, very angry, especially with the United States. He seems to have had the idea of banishing all Americans from the section under his control. He brought between thirty and forty with him from the western part of the state and held them prisoners for several days, but they were finally discharged unharmed. There had been trouble with the employees of these men in regard to pay, and that was at least a pretext for holding them.

"Two Americans who went to see the 'chief' about some goods that had been seized were ordered shot. The officers did not carry out the sentence, but stripped them and kept them in a bare room for two days with nothing to eat. There was a systematic looting and burning of places occupied by the Chinese and some of them were killed. Many other places were sacked and many people 'held up' for money. The last of this party left on Monday, the 20th, and the other army began to enter the middle of the next forenoon.

"The city is full of soldiers, but they are better disciplined than the others and there has been no disorder. Of course everything was in confusion, and it will take some time to get back to normal conditions. The Villa money had almost ceased to be used, and we were getting to be quite comfortably adjusted to the exclusive use of silver; but now comes the other kind of fiat paper, and no one knows at what rate to take it, and the government tries very hard to keep it up. These conditions are very hard on the poor, who earn only paper, as prices are soaring again.

"We have not been disturbed at all, and all the work has gone on as usual. The examinations in the Colegio, graduation exercises, Christmas services and festivities, etc., have moved along as though nothing had happened. When we went to church last Sunday evening the store three doors from our house was being looted, and when we came home the laundry around the corner was burning fiercely. We were a little uneasy when Villa sent an officer to inquire who was the owner of the new building, which is not far from his new residence, and which stands out on the landscape on all sides; but nothing more was done about it.

"The party that controlled this section seems to be nearly broken up, so we hope that reconstruction can begin very soon. It will be strange if there is not much lawlessness for a long time to come, but we hope there may be no united resistance to the government.

"We are all anxious that permission be given to build the academic building for the Chihuahuense, so that the Internacional can have the present building. It is not a desirable one, but is very well situated and could be used for the present.

"Unless we are all very much mis-

taken, there is to be a greater opportunity for evangelical work in this country than ever before, and we hope that we shall be allowed to push it. I hope to get into touch with missionaries of other denominations on the Panama trip and by correspondence, so that the plans made can be put into action.

"We have no word from the ladies in Parral, but have no doubt that they have been going forward with their work."

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Not Reconstruction but Advance

Rev. Alfred C. Wright, of Chihuahua, sends a stirring letter, dated December 28, as he is on his way to the province of Sonora, with which communication has been once more restored:—

"This finds me on my way to Hermosillo, to which place Miss Smith has preceded me by a week. I find a telegram here advising me that a local convention of churches and societies has been planned for the days that I shall be at Hermosillo, and that I am to take grape juice and bread with me, by which I suppose there is to be a communion service and reception of members. I shall know what parts I am to have in the convention on my arrival. An essay or two, of course.

"The work at Chihuahua has never been at a standstill. It never has grown faster. In attendance at services, members received, contributions, and enrollment in schools in every place there has been a steady increase, and that in spite of the removal of many old members on account of the political changes. I wish the churches might know that the revolutionary activity has not put our work at a standstill in a single place so far as we know. The frequent interruption of communication has often delayed the visits of the missionaries and has kept us from sending some of the native preachers to places we have intended, but the work has not stopped at all. *Rub that in.*

"Moreover, I have been away from Chihuahua more days than at home, and on mission work all of the time. I have not been able to go as fast as I desired, nor to reach all the places I wanted to, but I assure you I have traveled some.

"It seems now as though we should have the opportunity to do all that the money at our disposal and our own strength will permit in the future, and we certainly ought to have immediate reënforcement."

BALKAN MISSION

The Latest from Monastir

Monastir has had experience in working under different governments —Turkey, Macedonia, Bulgaria, Serbia —all in a comparatively brief period of time. The present representatives

STREET IN MONASTIR

of the American Board in that city are Rev. and Mrs. W. P. Clarke, Misses Mary L. Matthews and Delpha Davis, and Miss Hawley, the nurse—"Sister Hilda," as she is called, in recognition

THE GRAIN MARKET, MONASTIR

of her helpful ministry. Our latest news from Monastir is in a letter from Miss Matthews written November 26. Miss Matthews had been home on furlough and was able to return to her post only last September. We quote a part of her letter:—

"We have sent 'last' letters two or three times, and now we have a chance to send again. Tomorrow a doctor will go to Salonica and will carry letters for the Greek post.

"It seems probable that the Bulgarian army is really coming this time. It is said to be only four hours away toward Perlepe. Another part is coming from the north via Ochrida, probably. Refugees are coming from Nish. Yesterday a company of British doctors and nurses arrived in the city, having walked about fifty miles and having lost all their baggage. They were very tired, but had to take the train for Salonica today, as the English are now enemies (diplomatically) of the Bulgarians. The British vice-consul may go soon, but he will stay until the army is at the door, so to speak. He has left his personal effects with us. The Italian consul also has left his belongings with us. Our compound is considered the safest place in the city, and I am very glad to be able to do something for these consuls, for both have been kind to us. The British consulate has charge of American interests now.

Thanksgiving Notwithstanding

"We had a pleasant Thanksgiving in spite of conditions. There are many reasons for thankfulness. For Thanksgiving dinner we had goose, mashed potatoes, rice, cabbage salad, pickled peppers, and apples. It was a good dinner and the girls prepared it all.

"'Sister Hilda,' as she likes to be called, or Miss Hawley, as her name is given in the list of missionaries appointed for Albania, has come to Monastir temporarily, while waiting for the work to be reopened in her part of the Balkan Peninsula. She and Miss Mitchell have taken rooms at the orphanage, and Sister Hilda visits the sick and helps at the clinic. She is English, is small, with auburn hair, and wears a nurse's uniform. She is very capable—was in charge of a hospital with 500 patients when she was only twenty-five.

"We had our first examinations before Thanksgiving. The others come in February, April, and June. I think every other school in the city has had to close, even the Jewish schools and

the French. In the Christian Endeavor meeting this afternoon, one girl gave as a reason for thanksgiving that our school is open. We use only English, and the children are not allowed to speak their own language even on the playground. Most of them use Bulgarian in their homes. Our Serbian teacher went away from the city some weeks ago, when there was a panic; many Serbian families and all the teachers went, because they expected the Bulgarians then.

Recalls Three Years Ago

"Our first snow covered the ground this morning and damp snow has fallen all day. The weather is quite like that three years ago. In fact, many things remind one of the taking of the city, November 19, 1912, by the Serbs, and the suspense and the four days' battle before the Turks surrendered. Many people look to us for safety if danger should come. We are in the best part of the city, and it is as safe here as anywhere, for this is the Greek quarter. Three wars in three years! What other country has suffered so?

"There will be great need of relief work all winter. I think the American clinic will go on and Sister Hilda will do some visiting; Mrs. Clarke will keep on with her relief industries as far as she has means for that work—all too little. We have had no mail, not even a paper, for several weeks. It is possible that all the letters which have been sent will not reach us, but we hope many of them will, even if they are a hundred days old, as some were which came to us three years ago. We are wishing we could know how our friends are and what is taking place in the homeland."

THE PHILIPPINES

The Appeal from Cotabato

A recent letter from Rev. Frank C. Laubach, whose study of the missionary situation in Mindanao, the American Board's special assignment of the Philippine Islands, has created so much interest of late, reports his recent concentrated study of the Visayan language, "for Visayan is the mother tongue of all the North Mindanao folk, and it is a good introduction to the dialects of the interior of Mindanao,

THE DOMESTIC SCIENCE CLASS IN THE PROVINCIAL SCHOOL OF SURIGAO, P. I.

THE "STORY HOUR" AT DAVAO

Mrs. Black has an attentive audience as she meets her class on the church lawn on a Friday afternoon

which I hope some day to peep into enough to get a grip on the people."

He continues:—

"Rev. Frederick Jansen, of the island of Cebu, just north of Mindanao, is one of the men who knows most about the need of North Mindanao, and was a factor in proving to me, while I was still in New York, that Mindanao is one of the most neglected places in the world and needed me. He has been receiving letters from members of his churches in Cebu who have migrated to Mindanao. I was reading one of these letters just this morning. Some five hundred members of Presbyterian churches in Cebu and other islands have gone to Mindanao and are scattered along the coast of that fertile island. The letter which lies before me is from the valley of Cotabato. In that valley the American government has established a number of colonies, I think five or six, and the number of immigrants is increasing all the time. They come in large measure from the islands of Cebu, Bohol, Leyte, and Negros, which are overpopulated.

"This letter is an earnest appeal to Mr. Jansen to come down and help the Christians in Cotabato Valley, as they are being persecuted for the sake of their faith. Mr. Jansen had a conference with Governor Carpenter, of the Moro Province, recently about these continual complaints; and Governor Carpenter is willing, indeed glad, to allow a well-recommended and tactful man to enter that great region and establish churches. He said he was ready to allow the colonists to build their own churches, as they are anxious to do. He will not permit a Filipino evangelist to enter there just for the present, but an American of tact will be permitted to do so. The situation is delicate because the valley was originally exclusively filled with fanatical Moros and is still a tinder box."

After emphasizing further the need of the Cotabato region, Mr. Laubach adds:—

"I have the joy to tell you that one of the finest young men in all the Philippines, now presidente of the town of Cebulan in Negros, has agreed to go

to Dipolog in response to the petition which we carried over to him from the Dipolog church. He will enter upon his work there in February, after having resigned from his present office. He and his wife are both wonderful Christians and have had Dipolog on their consciences for a long time. If only we might be able to find such a couple for each of the localities about which I have sent you information! We have accepted him, although I knew it was again an act of faith, and that I was not sure of the necessary support from America. I do think that God is guiding things wonderfully on this field, and I believe he will guide you in America to the people who will make it possible to accept the challenge of the scores of doors which he is opening all about the island."

CHINA

Tehchow's Hospitals at Work

Last month's *Missionary Herald* told of the opening of the twin hospitals—Williams Hospital for Men and Porter Hospital for Women. Miss Myra L. Sawyer, who is in charge of the nursing in both hospitals, gives an interesting picture of the first cases treated in the new establishments:—

"A nurse knocks at the door and reports that a patient has come from a distance wishing the doctor to cure her baby's eye. We find a young couple bearing the marks of long hours of dusty travel, carrying a fine baby boy of some two and a half years, but sadly disfigured by an ugly protruding tumor of the right eye. They have come twenty miles on foot to seek the aid of the foreign medicine man, who they have heard can give sight to the blind. A glance tells the doctor that sight is an impossible gift, but that early operation is imperative to save the other eye or a deep infection dangerous to the baby's life. We explain the situation, and urge that they remain for the necessary two weeks. The parents are timid, but their love for the child (it is their first, and a son—no small consideration) overcomes their fear, and it is arranged that they take a room at the inn.

"The next morning at nine the father brings the baby in for operation, the first major operation in Porter Hospital. The merciful anæsthetic is given and in half an hour the disfiguring mass is removed, the suppurating cavity carefully packed and dressed, and the anxious parents waiting in the next room are allowed to come in and watch till the little one

THE CHRISTIAN ENDEAVOR SOCIETY AT DAVAO

wakes up. The nurse allays their fear at the deep sleep, always so strange a sight to these superstitious people. Toward evening the little family return to the inn relieved in mind, hopeful for the future, and we trust with a bit of insight into the real purpose of the Jesus Hospital. The father must needs return home the following day, leaving the mother and child to come each afternoon for the necessary dressings. The little woman, though utterly ignorant, proves an eager listener at the daily preaching and teaching services, and in a few days shyly repeats a number of the commandments and reads the rest from her little book given her by the Bible-woman, and this from one who at coming could not read a word.

"A month later we are able to open one of the smaller wards in the main building for two obstetric patients, the first inpatients in the new hospital. That the first ones to enter were cases of this nature speaks for itself of growing confidence in the foreigner's methods. The first to come is the wife of one of the probation nurses, and a graduate of our Pangkiachwang Girls' Academy. Mrs. Chang proves as dear a little mother as she was girl, and the wee boy makes his own place in the hearts of the hospital staff. When 'Fulfilled Glory' is three days old, a little rival in charms is born to another of our schoolgirls, wife of a teacher in the city. 'Early Light' at birth is heavier than his little neighbor, but they soon run a close race, and now at one month are as fine baby boys as one could wish. Their mothers watched with interest the foreigner's method of training and caring for the infants, and now in their homes are still keeping to rule as to feeding, bathing, and dress. May they be enabled to help many a young mother in their home villages out of their own knowledge and experience!

"In one of the beds in the men's ward lies a middle-aged man, quietly rejoicing in the fact that in a few days he will be allowed to get up and go his way, *seeing*, the result of an operation for cataract. A favorable result from this operation ever sends me to my knees in gratitude that God gives such blessed skill to man, even the more blessed, when, as in this case, the Chinese physician himself may confer the gift of returned sight. A fine young fellow lies near by, happy since minus a tumor in his neck half the size of his head, which he had carried for twenty-one years!

RETURNING FROM A HUNT

From left to right: the governor of Davao; Rev. Ricardo Alonzo; the ex-mayor of Davao. Mr. Alonzo is the pastor who instructed and baptized 600 persons in Northern Mindanao. These are Filipinos of the educated class

"The problems are many and the foreign workers all too few, the native doctors and nurses still new to their tasks; but we can only go on, trusting in a strength greater than our own."

JAPAN

Korea as a Japan Missionary Sees It

Dr. George M. Rowland, of Sapporo, Japan, after a visit to Korea writes informingly of the missionary situa-

AN EDUCATIONAL PLANT IN SEOUL, KOREA

The large structure in the center is the most important of the Presbyterian Mission's Boys' School buildings. The houses to the left are missionary residences

tion there as it looks to one who is familiar with missionary work under Japanese rule:—

"My errand was to carry fraternal greetings from the Conference of Federated Missions of Japan to the Federal Council of Missionaries of Korea at their fourth annual meeting. Thus, as you would guess, I had the best possible opportunity to meet missionaries from every part of the country, of all communions and of various shades of opinion. I heard the discussions of all the three days' sessions, September 1–3, and sat in the meeting of the joint committee that considered the question uppermost in all minds—the newly published government regulations concerning religious propagandism—sat with them till after midnight.

The Religious Regulations

"In that meeting almost every member of the committee, and in next day's session of the Council almost every member of the Council, became satisfied that the regulations were not made to hamper them nor to control religious liberty. They are much like the regulations we have in Japan, the existence of which I had almost forgotten, so little do they trouble us. They simply call for reports from propagandists and churches and affirm the right of the Government-General to forbid any (possible) obnoxious person to do Christian work. I think that all the missionaries now, except as many as can be counted on the fingers of one hand, are at ease on this point.

"I myself had a frank and full conference on the subject with Mr. Usami, of the Government-General, who has charge of religious affairs. Mr. Usami assured me—I didn't need the assurance—that the Government-General has no thought or desire to interfere with the full freedom of the missionaries in their propaganda. This entirely agrees, moreover, with what Governor-General Terauchi told me in Seoul four years ago. I was then on the way to America and asked the governor if he had any message for people in the American churches whom I might meet. He said, 'Tell them that they can have the utmost freedom in their missionary work, but when it comes to matters of government, that is our province.'

The Educational Regulations

"The other prominent question of the Federal Council meeting concerned the regulations regarding educational efforts. Here the members of the Council did not come to so full an understanding. Not a few still regard

those regulations as irksome. Bible teaching and religious exercises may not be conducted in schools organized hereafter, and must be discontinued

AT SANASHI CHURCH

Winter in the mountains of Japan

within ten years in all old schools. Both Bible instruction and religious worship, however, may be conducted outside school hours and in different buildings. Though some of the missionaries are restive under these regulations, I think most have come to see that they have ten years for adjustment, that it won't pay to cross bridges till they come to them, and that the best thing now for them to do is to get in line with government plans speedily; and then perfect their schools, make them equal to government schools, and indispensable to the communities.

"I had a conference in Tokyo in August with both minister and vice-minister of education. They thought that the Government-General of Chosen did not intend to be oppressive in educational matters. But they made it clear to me that in these matters Keijo (Seoul) is not dependent upon Tokyo. In Keijo I had also a free conference with Mr. Sekiya in charge of educational matters in the government. He too assured me that the government does not mean to oppress nor to unduly restrict. But he also said that some of the missionaries have at times been inclined to be a little unreasonable, so that the officials have their anxieties and problems in relation to the missionaries as well as missionaries in relation to officials.

"There is no common language between most of the officials and most of the missionaries, and this means a good deal. When we go over from Japan able to speak English freely with the missionaries and Japanese freely with the officials it is easier to get close to things. I am glad to say that some of the Korea missionaries are going at Japanese—heroic! fine! And many of the officials know more or less English. Better things are in store. But all ought to remember that annexation is an accomplished fact. It must be accepted. The readjustment has been hard for the missionaries. Under Korean government the missionaries were very influential. To turn now to an alien government that holds a tight rein is a severe test of any man's character."

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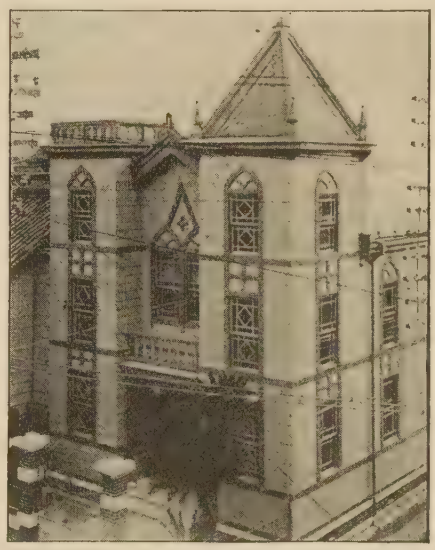
Okayama Dedicates New Church

Dr. James H. Pettee writes:—

"The dedication of our new church building here in Okayama was an im-



NORTH END KUMI-AI CHURCH

The Okayama Church building, dedicated November 28, 1915. Structure with parsonage and furnishings cost $2,100

pressive event. Aside from addresses from Rev. Messrs. Makino, of Kyoto, Abe, of Nasaka, the Methodist pastor

and myself, of this city, there were congratulatory addresses by the mayor, the chairman of the city council, the superintendent of education, and several of the local ward officers.

"The new building, designed by the city official architect and Miss Wainwright, pleases us very much indeed. The first service was held in the new building one week prior to the dedication. At this time there were seven baptisms."

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The Coronation and the Christians

Rev. Otis Cary, the secretary of the Board's mission in Japan, writing on November 13, 1915, says:—

"Just at present our attention is largely occupied with matters connected with the Coronation. Some of these have a direct connection with Christian work. Close to the grounds of an exhibition that is being held at this time, the Christians have erected a large pavilion, where evangelistic services are being held twice or three times a day. Rev. Seimatsu Kimura is in charge, and is aided by pastors and evangelists of different denominations as well as by the missionaries. Already over four hundred people have given in their names as those promising to study Christianity, each specifying some church with which he would like to get into connection. The people who do not know about the churches are given the names of those nearest to their residences.

"On November 11 the Christians held a mass meeting in a pavilion on the Doshisha athletic grounds. It was attended by the ambassadors of Russia, England, and the United States. Count Okuma would have been present if official business had not interfered. Nearly two thousand people were in the pavilion.

"On Friday, November 12, the Doshisha used the same pavilion for the celebration of its fortieth anniversary. The ministers of education and of home affairs, the Kyoto governor, and other distinguished persons were present. Count Okuma sent a letter.

"All of this is very different from what could have occurred when the former emperor came to the throne. Then no foreigner had been in Kyoto for more than two centuries, with the exception of the Dutch embassies on the way from Nagasaki to Yedo, and Christianity was strictly prohibited. Now among those upon whom honors are bestowed in connection with the Coronation are a number of Christians.

Seven Out of Fourteen Honors

"Posthumous court rank is given to Dr. Neesima and to Mr. Yamamoto, who united with him in founding the Doshisha. President Harada is decorated with the fifth rank of the Order of the Sacred Treasure. According to one published list thirteen educators are decorated with the Order of the Sacred Treasure, six of them being Christians—Hon. Soroku Ebara (Methodist), Dr. Sakunoshin Motoda, of St. Paul's College (Episcopal), Dr. Kajinosuke Ibuka, of Meiji Gakuin (Presbyterian), Pres. Ninzo Naruse, of the Woman's University (Congregationalist), Mrs. Kajiko Yamaji, of the Joshi Gakuin (Presbyterian), and Dr. Tasuke Harada, of the Doshisha (Congregationalist).

"Though her name is not given in this list, I am told that Miss Umeko Tsuda (Methodist, I think), of the Joshi Eigakujuku, was also decorated. This would bring the number of educators receiving honors up to fourteen, seven of them, or just fifty per cent, being Christians. I have noticed the name of one Christian among those of the business men that have been decorated. Very likely other Christians have received similar honors, but I have not yet seen full lists."

Apropos of Japan's new emperor and Christianity, Dr. John C. Berry, of the Prudential Committee, formerly a member of the Japan Mission, tells an interesting story: When the present emperor was a young lad he had a

severe illness. Careful nursing being necessary, Hiroshima Hospital was desired to send one of its trained nurses to care for the young prince. A skillful and intelligent little woman was detailed for the case. Prince Yoshihito greatly appreciated the patience, gentleness, and poise of his nurse, and as he became convalescent used to study her thoughtfully. One day he said decidedly: "You are a Christian, aren't you? You act like one," and thereafter he used to refer to her as "my little Christian."

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INDIA

Spiritual Awakening in the Marathi Mission

Earlier pages in this number contain the story of some of the evangelistic campaigns in the Madura Mission in India and of the response to and coöperation with Mr. Sherwood Eddy in his work for a spiritual revival there. Rev. Edward W. Felt, of Vadala, in the Marathi Mission, has written for some friends at home an account of the encouragement which has come to the workers in the more northern mission. We quote a portion of the letter:—

"It has come about like this. In South India, where our Madura Mission is located, there was felt a great desire for a revival of devotion in the missions and church, leading to the winning for Christ of the thousands of non-Christians about them. Plans were carefully laid and months were spent in preparation, the emphasis being laid not so much on organization as on individual repentance, prayer, consecration. One of our own Indian leaders went down to the great meeting of the church in South India a few months ago and came back on fire with a new zeal. Thousands of Christians who are not mission workers are sharing in the carrying of the gospel to Hindus. From village to village the enthusiasm has gone. All feel that it is a time of great things and that a great movement to Christ is taking place.

"It is no wonder that the message of this deep awakening, reaching us by letter, paper, and by the words of our own representative, should arouse in our hearts a longing that we also might see the hand of the Lord working mightily in our Mahratta country. So at the annual meeting of our mission and church in October, this was the big subject concerning which all were praying and thinking.

The Need

"Let me picture the need, that your prayers may be more definite and intelligent. Think of a great church of 3,500 Christians in our Vadala district alone, gathered out of the offscourings of humanity and pitiably needy. They have come almost entirely out of the despised Mahars and Mangs, who do the dirty work of the villages and live outside its walls. Mostly they are the first generation of Christians, as yet uneducated, knowing neither how to read nor write. They have entered the new Way from very mingled motives, which in many cases must have been quite material in character. With few exceptions the old outward life has changed. Idolatry, marriage of children according to Hindu rites, etc., have in most cases been given up and Christian customs substituted. But, on the whole, there is a very small amount of knowledge of the Christian life and of the Saviour. Much attention has been paid by us to the religious education of the children, and the more difficult problem of the training of adults has been neglected. Yet these are the elect of Christ, and it is only through them that his Kingdom can come. Out of poverty and ignorance the Lord has done great things.

"And think also of the men for the work of leading. There are in our district about eighty men and women working as teachers, preachers, Bible-women, and pastors. A few have the spirit of Christ in their hearts in such abundance as often to shame us. But

IN A VILLAGE OF THE MARATHI MISSION

Weaving from the bamboo fiber

most seem lacking in a deep experience of longing after righteousness. Most are living alone in some village, with little to inspire in their environment and much to deaden and destroy. Their pay is usually small, and they are much in debt to the grasping money lenders. The problem resolves itself into one of a revival first among the leaders, as in no other way can the church be reached.

The Opportunity

"But great as is the need of a revival in our own hearts and in the church, greater still is the opportunity. First, as to the outcaste people: many are left in each village, some of whom have relatives in the Christian community, but who for one reason or another hold back themselves. The coming of real spiritual fervor into our people's hearts should win them quickly.

"It is, however, the farmer caste that presents the biggest opportunity. They constitute the sturdy middle class of India, and in our district, though years of work have been done among them, only a handful has actually become Christian. They are deeply conservative and not very responsive to a purely spiritual appeal. Yet the fruitage of all these years of effort among them is becoming more and more manifest, until our hearts thrill with the promise.

"Our schools in the villages which had almost no high caste Hindus in them twelve or fifteen years ago are now in many cases crowded with the children of farmers eager for an education. Crowds of the fathers and mothers of these children may be gathered at any time to listen to the gospel. They are most friendly, and seek us on all matters concerning government and their fields, etc., bringing their quarrels for settlement.

A New Unrest

"There is a new unrest among these farmers, partly economic, partly a desire for education, and partly spiritual. A society of them is working in our district, called the Truth Seekers' Society, which has as its object the throwing off of the yoke of the Brahmans, the abandonment of idolatry, and the education of the community. Last week a remarkable meeting was held in one village, at which three farmers spoke expressing their deep gratitude for the work among them of

our Rev. and Mrs. Henry Fairbank. We feel that at any time these men may come out. Three or four evenings out of the week they will call the Christian teacher in their village to their homes and have him tell the Bible stories over to them. And in another village yesterday two men were baptized, one a Mohammedan and the other a Hindu farmer. Though it will mean persecu-

HOSPITAL EVANGELISM

Preaching and teaching on the veranda of the Albert Victor Hospital in Madura

tion to them, yet they have come out boldly, and we long that they shall prove but the beginning."

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Mohammedan Joins the Pasumalai Church

In connection with our sketch of the evangelistic campaign going on in India, Rev. J. J. Banninga refers to the group of converts who were taken into the Pasumalai church on November 14 last (page 62). Rev. John X. Miller sends an encouraging statement of the number of boys from the High and Training School who were among the number; and of one student, a Mohammedan boy, he says: "Some years ago he was here in Pasumalai, and showed so much interest in Christianity that his Mohammedan relatives became frightened and took him from the school. He belongs to a very good family.

"Because of this opposition it was not possible for him to continue his studies, and so he remained for a few years in his village. I kept in touch with him and his letters assured me that his faith in Christ was increasing, and the catechist in his village told me that this boy would frequently go with him on preaching tours and would publicly confess his faith in Christ as the Son of God and the Redeemer of the world. This was truly a wonderful confession from a Mohammedan. While I was in the hills in May, he wrote telling me of the difficulties that he had with his Mohammedan relatives, and expressing his desire to continue his studies in the hope that when educated he might become a preacher of the gospel. I was glad to be able to offer him a scholarship and he has been in school throughout this term, and has shown himself to be an earnest Christian and is now ready to confess Christ publicly in baptism. He will be the first Mohammedan to join our church in Pasumalai and the first Mohammedan convert that we have had in our school. Several before this have said that they were Christians, but were never willing to be baptized."

THE BOOKSHELF

Missions and Leadership. Being the Smythe Lectures for 1915-16 of Columbia Theological Seminary. By J. Campbell White, LL.D. New York: Laymen's Missionary Movement. Pp. 192.

Mr. J. Campbell White, who for nine years has been general secretary of the Laymen's Missionary Movement, has accepted the call to the presidency of Wooster College, Ohio. As his farewell contribution to the literature of missions he issues this little handbook, which is an epitome of the various addresses he has delivered in laymen's conventions. Those who have listened to his compelling utterances will welcome having the material in permanent form, and those who have not will find in the volume a mine of useful information. As the title indicates, the special object in view is the preparation of leaders—lay and ministerial—in the home churches. C. H. P.

Christian Literature in the Mission Field. A Survey of the Present Situation. By John H. Ritson, D.D. Edinburgh, Scotland: Continuation Committee of the World Missionary Conference, 1910. Pp. 152. Price, 25 cents net.

Since the World Conference at Edinburgh much attention has been given to the use of literature on the mission field, a special committee, of which Dr. Ritson of the British and Foreign Bible Society is chairman, having carried on extensive investigations during four years. As a result the conviction grows that here is an inevitable field for coöperation. Why there should be a plurality of presses in a given country when one central plant could do the work cheaper and much more efficiently, nobody has been able to explain. Clearly this is the next great step in coöperation. As a preparation for that step Dr. Ritson, under the auspices of the Continuation Committee, has prepared this little volume, in which he gives a survey of literary activities in the leading mission lands. It is an invaluable compendium which should be read by every Board secretary, every member of Board Executive Committees, and by every missionary engaged in editorial or publishing work. The book suggests the possibility of a world committee for the developing of literary work along coöperative lines. C. H. P.

Was It Worth While? The Life of Theodore Storrs Lee. By Some Friends of His. Illus. New York: Association Press. Pp. 178. Price, 50 cents net.

The life story of Theodore Storrs Lee, under the title, "Was It Worth While?" is a truly human document, fascinating, inspiring, compelling. The book contains only 173 attractively printed pages, and can easily be read at one sitting and will probably be so read by most who begin it.

Mr. Lee was a missionary of the American Board, as many of our readers will remember, who after only seven brief years of conspicuous service in Wai and Satara, India, laid down his life with the same calm trust with which he sailed to his chosen field.

Nine authors share in the production of this truly remarkable volume. They are Associate Justice Charles E. Hughes; Mrs. Lee; Mr. Lee's father, Dr. Samuel H. Lee; Rev. W. H. Tinker; Alden H. Clark and President Albert Parker Fitch, classmates and fellow-workers; Fred B. Smith; Rev. Arthur O. Pritchard and Dr. William Dana Street, members and fellow-pastors in the church at Westchester, New York, of which Mr. Lee was the foreign pastor. Dr. Street was the editor and unifier.

It is difficult to write a brief review of a book covering so much that is vitally interesting in so many different directions. We must compromise by urging every one to read it for himself and then he will know.

Mr. Lee's relation to the church at Westchester, an inspiration to the church and a source of strength and uplift to him, was as remarkable as it was unique. We can do no better than to quote from the Foreword of Justice Hughes, who knew him well and whose words seem so effectively to give the conclusion of the whole matter:—

"It was his absolute sincerity, the firmness of his convictions, and his deep human sympathy that gave him

his power over men. He gave himself not weakly, but with the strength of unconquerable resolve to the mission to which he believed himself to be called. He brought to the twentieth century the zeal of the first."

As an aid to devotion, an inspiration to endeavor, an encouragement to faith, and a challenge to consecration, this little book, revealing the heart of a noble soul, appeals with irresistible power. J. L. B.

WORLD BRIEFS

Tokyo, Japan, is reported to have about 700 bookstores.

The World's Sunday School Convention which was to have been held in Tokyo, Japan, in October, 1916, has been postponed.

"Quo Vadis" and "The Pilgrim's Progress" are the most popular motion picture films in mission lands. The latter book has been translated into nine different languages or dialects in China.

In order to introduce inoculation against plague in Chinchew, Fukien Province, China, the officials and gentry bought the serum and provided a place for the work, and the missionary doctors did the inoculating.

The Carnegie Foundation Report for 1915 states that there are in the United States 133,000 ministers, 157,000 doctors, and 122,000 lawyers. The ministers and the doctors are increasing uniformly with the population; the lawyers of late are decreasing.

Oxford University registered, with the opening of its fall term, about 600 students instead of the usual 3,000 or more. Mission colleges are not the only ones which are suffering on account of war conditions. Oxford's financial deficit for 1915 is very heavy.

In the Foochow City school for the blind are seventy-three pupils and seven teachers, three of the latter being blind. The pupils make their own books. They study half of each day and work at mat weaving or some other industrial work the other half day.

Probably the most important publishing house in China is the Commercial Press of Shanghai. It is a purely Chinese firm as to membership and management. It issues most of the schoolbooks used in the Chinese schools, and has in its editorial department about one hundred scholars of high standing and influence in educational circles who are engaged in writing text-books and other literature. There are now 4,000 titles in the list of this firm's publications.

In Farther India and the East Indies so many tongues are spoken that the Bible societies have issued the entire Bible in sixteen different languages and the New Testament in seventy-two other languages, and even now not all the varieties of speech are represented. In the New Hebrides twenty-five languages are spoken, while on the one island of Espiritu Santo, or Marina Island, as it is sometimes called, four different versions are needed and, what is more, are provided.

Rev. Frank W. Warne, D.D., Bishop of Southern Asia for the Methodist Episcopal Church, makes the following interesting statement as to evangelization in India. He says, "There were baptized by our church in India last year, 35,000; turned away by our church in India last year, 40,000; waiting inquirers who have waited in vain, 150,000; people who are beginning now to turn toward Christ, 500,000 to 1,000,000; people in the caste in which the movement is now on, 11,000,000; total number of the community among whom the movement is now on, 50,000,000."

One of the occupations being taught to blinded soldiers by the "Blinded Soldiers' and Sailors' Care Committee" in London is diving. This seems a strange vocation to choose for a man with such a handicap; but the committee explains that the diver who is building breakwaters and piers works in the dark, for even if the water is clear his work disturbs it and makes it impossible to see anything through it. The diver is well paid, and has an attendant to look after him while he is under water and also when he comes to the top, so the occupation is being tried for men who have had some mechanical training.

Japan has a "Who's Who" — or "Gentlemen's List," as the Japanese name may be more accurately translated. Its latest issue has been printed in English, the name of each person followed by its Japanese equivalent. In addition to biographical and social details the Japanese compilation includes mention of the recreations of its subjects, as the English "Who's Who" has done. The amusements differ radically from those listed in the Western books; for instance, one famous Japanese gentleman in his off moments "sings classical Japanese songs, takes part in archery contests, studies Chinese poetry and English literature."

THE CHRONICLE

Arrivals on the Field

October 25, 1915. At Durban, Zulu Branch, South Africa Mission, Rev. and Mrs. Arthur F. Christofersen and Miss Dorothea E. Kielland.

November 9, 1915. At Yokohama, Japan, Rev. and Mrs. Marion E. Hall, joining the Japan Mission.

Arrivals in this Country

December 15, 1915. At Baltimore, Md., Rev. Walter Foss, of Durban, associated with the South Africa Mission.

January —. At New York, Dr. and Mrs. Floyd O. Smith, of Diarbekir, Eastern Turkey Mission.

January 6. At New York, Dr. Alden R. Hoover, of Talas, Western Turkey Mission, but recently in charge of Red Cross and military hospitals in Constantinople.

Deaths

August 6, 1915. In Pasadena, Cal., Martha J. Mandeville, widow of Rev. J. T. Noyes, formerly a member of the Madura Mission of the American Board. Mrs. Noyes first went to India as a teacher in the Arcot Mission. She was married to Mr. Noyes in Rome in 1881; after the death of her husband in 1892, Mrs. Noyes remained for a time with the mission, returning to America in 1894.

December 6, 1915. At Sivas, Daniel M. B. Thom, M.D., of Mardin, Eastern Turkey Mission. (See page 69.)

December 25, 1915. At Harpoot, Henry H. Atkinson, M.D., of Eastern Turkey Mission. (See page 69.)

January —. At Aintab, Central Turkey Mission, Dr. Frederick D. Shepard, in charge of the Aintab Hospital and member of the faculty of Central Turkey College, aged sixty-one years. Dr. Shepard had returned to Aintab after some months' work in Red Cross hospitals in Constantinople and elsewhere. He died of typhus, contracted in the Aintab Hospital. Further notice next month.

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In the Honor Roll of veteran missionaries to Turkey printed in the November number of the *Herald*, there were inadvertently omitted the well-known and honored names of Rev. Royal M. Cole and Mrs. Lizzie Cole, appointed in 1868. Dr. and Mrs. Cole, now living with their son in Forest Grove, Ore., witnessed and experienced fundamental changes in Eastern Turkey during their long and often most trying period of service, to which field and work they have since gladly given two daughters.

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Among the heroic acts of this war which brighten its darkness was that of Miss Johnston, a young Englishwoman who was one of the nurses in the American Board Hospital at Adana, Central Turkey. When the war broke out she was in Ireland on vacation and could not get back to Adana. So she went to Cairo and offered her services in a military hospital, where she toiled faithfully and most effectively till she took the fever and died. In fitting recognition of her devotion to the service, they buried her with military honors.

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Albany, Cong. ch.	3 00
Auburn, 6th-st. Cong. ch.	6 46
Augusta, South Cong. ch.	50 00
Bangor, All Souls Cong. ch., 150, and Hammond-st. Cong. ch., 75, both toward support of missionary, 225; East Cong. ch., 1,	226 00
Benton Falls, Cong. ch.	9 00
Brewer, 1st Cong. ch.	34 07
Bridgton, 1st Cong. ch.	5 00
Brooks, Cong. ch.	6 00
Cornish, Cong. ch.	16 00
Cranberry Isles, Cong. ch.	5 00
East Otisfield, Mrs. Eliza S. Greenleaf,	50 00
Eastport, Cong. ch.	10 55
Ellsworth Falls, Union Cong. ch.	7 00
Falmouth, 2d Cong. ch.	9 35
Fort Fairfield, 1st Cong. ch.	4 00
Foxcroft and Dover, Cong. ch.	22 51
Greenville, Union Cong. ch.	15 00
Hampden, Cong. ch.	37 90
Harrison, Cong. ch.	10 00
Island Falls, Cong. ch.	5 00
Lewiston, Pine-st. Cong. ch.	30 00
Lovell, Cong. ch.	7 00
Minot Center, Cong. ch.	30 00
North Bridgton, Cong. ch.	22 05
Patten, Cong. ch.	8 20
Perry, Cong. ch.	3 00
Portland, St. Lawrence Cong. ch., 25; West Cong. ch., 7; W. L. Blake, 10; Anita Castell, 120,	162 00
Presque Isle, Cong. ch.	15 00
Richmond, Cong. ch.	13 00
Sandy Point, Cong. ch., for work in Armenia,	5 00
Sanford, North Cong. ch.	30 00

Skowhegan, Island-av. Cong. ch., for work in China, 16 00
South Berwick, 1st Cong. ch. 61 00
South Bridgton, Cong. ch. 9 00
South Paris, 1st Cong. ch. 10 00
Sunset, Cong. ch. 2 00
Thomaston, Cong. ch., 2; Finnish Cong. ch., 2, 4 00
Vassalboro, Riverside Cong. ch., 5; Adams Memorial Cong. ch., 2, 7 00
West Newfield, Cong. ch. 2 00
Winslow, Cong. ch. 25 00
Woolwich, Cong. ch. 10 00
York Beach, Cong. ch. 5 00
York Corner, Mrs. Mary A. Nowell, 1 00
York Village, 1st Cong. ch. 7 00—1,016 09

New Hampshire

Amherst, Cong. ch. 21 52
Andover, Rev. W. P. Elkins, 3 00
Bennington, Cong. ch. 18 20
Boscawen, 1st Cong. ch. 26 00
Bristol, Mrs. Abby T. Chase, 10 00
Brookline, Cong. ch. 3 52
Campton, Cong. ch. 10 30
Center Harbor, Cong. ch. 11 00
Chester, Cong. ch. 20 00
Colebrook, Cong. ch. 7 00
Concord, Rev. E. J. Aiken, 10 00
Croydon, Cong. ch. 11 00
Dublin, Cong. ch. 7 75
Durham, Cong. ch. 12 37
Fremont, United Cong. ch. 3 00
Gilmanton, Mary Frances Page, deceased, 15 00
Gilsum, Cong. ch. 7 50
Goffstown, Cong. ch. 31 75
Greenfield, Cong. ch. 12 80
Hampstead, Cong. ch. 22 00
Hancock, Cong. ch. 6 25
Hebron, Union Cong. ch. 13 20
Henniker, Cong. ch. 62 00
Hillsboro Center, Cong. ch. 3 00
Hinsdale, Cong. ch. 25 00
Hollis, Cong. ch. 28 06
Hopkinton, Cong. ch. 58 00
Keene, 1st Cong. ch., toward support Rev. J. K. Lyman, 107 50
Lyndeboro, Cong. ch. 8 00
Manchester, Franklin-st. Cong. ch. 400 96
Mont Vernon, Cong. ch. 5 74
Nashua, Pilgrim Cong. ch. 88 51
Northfield and Tilton, Cong. ch. 38 81
Orfordville, 1st Cong. ch. 6 00
Ossipee, 2d Cong. ch. 6 00
Pembroke, Cong. ch. 10 00
Pittsfield, Cong. ch. 43 34
Plymouth, Cong. ch. 18 83
Portsmouth, Mrs. Helen R. Thayer, for Mindanao, 500 00
Raymond, Cong. ch. 21 00
Salem, Cong. ch. 14 50
Somersworth, 1st Cong. ch. 32 97
Stratham, Cong. ch. 10 00
Surry, Cong. ch. 4 50
Troy, Trin. Cong. ch. 22 00
Union, Cong. ch. 11 00
Wilmot, Cong. ch. 5 20
Wolfboro, 1st Cong. ch. 47 15—1,861 23

Legacies.—Concord, Rev. Levi G. Chase, by Alvin B. Cross, Ex'r, 6,560 32
Exeter, Mrs. Elizabeth S. Hall, by Albert H. Varney, Ex'r, 2,500 00—9,060 32

10,921 55

Vermont

Barre, Cong. ch. 58 90
Bellows Falls, 1st Cong. ch. 109 09
Benson, Cong. ch. 25 00
Bradford, Cong. ch., of which 26.50 for work in Armenia, 73 16
Braintree, 1st Cong. ch. 4 47
Brattleboro, Mrs. H. L. Bancroft, 3 00
Castleton, Miss L. T. Clark, 1 00
Charlotte, Cong. ch. 26 56
Chelsea, Cong. ch., toward support Dr. C. W. Young, 26 90
Corinth, 1st Cong. ch. 5 00
Craftsbury, North Cong. ch. 29 00
East Arlington, Olivet Cong. ch. 18 60
East Braintree and West Brookfield, Cong. ch. 20 00
East Burke, Cong. ch. 10 00
East Calais, 1st Cong. ch. 3 37
Fairlee, Federated Cong. ch. 4 00
Greensboro, Cong. ch. 20 00
Hardwick, East Cong. ch. 42 14
Hartford, 2d Cong. ch. 24 03
Hubbardton, Cong. ch., toward support Rev. E. A. Yarrow, 6 00
Hyde Park, 2d Cong. ch. 11 75
Jeffersonville, 2d Cong. ch. 12 00
Jericho, 2d Cong. ch. 3 00
Johnson, Cong. ch. 12 00
Middlebury, Cong. ch. 69 30
Milton, Cong. ch. 21 00
Newfane, 1st Cong. ch. 29 20
North Pomfret, Cong. ch. 2 00
North Thetford, Cong. ch., toward support Dr. C. W. Young, 25 42
North Troy, 1st Cong. ch., of which 5 from Mrs. D. W. Kelley, 26 00
Quechee, Mrs. Flora and Bessie Niven, 1 00
Royalton, 1st Cong. ch. 12 41
Rupert, Cong. ch. 5 00
Rutland, 1st Cong. ch., of which 65 from Pierpont Fund, toward support Rev. E. A. Yarrow, 445 50
Salisbury, Cong. ch. 20 00
Springfield, Cong. ch. 129 50
Stowe, Cong. ch. 9 00
Thetford, 1st Cong. ch. 28 92
Wells River, Cong. ch. 15 00
West Brattleboro, Cong. ch. 24 90
Westford, Cong. ch. 2 00
Westminster, 1st Cong. ch. 28 00
West Rutland, Cong. ch. 25 56
Weybridge, Cong. ch. 31 12
Williamstown, Cong. ch. 22 75—1,522 55

Massachusetts

Abington, 1st Cong. ch. 45 68
Acton, Cong. ch. 2 00
Agawam, Cong. ch. 35 00
Amesbury, Union Cong. ch. 16 50
Amherst, 1st Cong. ch., 168; North Cong. ch., 110, 278 00
Andover, South Cong. ch., 536; West Cong. ch., 46.53; Seminary Cong. ch., 10, 592 53
Athol, Cong. ch. 135 34
Bedford, Cong. ch., United Workers, Abbie L. Hartwell, 6 00
Beverly, W. O. Woodbury, 1 00
Billerica, Cong. ch. 9 32
Blandford, 1st Cong. ch. 13 50
Boston, Central Cong. ch., for work in Peking, 662; Cong. ch. (West Roxbury), 575; Central Cong. ch. (Jamaica Plain), 300; Cong. ch. (Allston), 290.42; Immanuel-Walnut-av. Cong. ch. (Roxbury), 187.40; Phillips Cong. ch. (South Boston), 130; Cong. ch. (Roslindale), 37.80; Eliot Cong. ch. (Roxbury), 28.84; Boylston Cong. ch. (Jamaica Plain), 18.70; Park-st. Cong. ch., income estate of Mehitable P. Gay, 13.33: 1st Armenian Cong. ch., 10; Baker Cong. ch. (East Boston), 6.60; Friend, 10, 2,270 09
Boylston, Cong. ch. 27 75
Bradford, 1st ch. of Christ, 41 25
Braintree, 1st Cong. ch. 36 90
Bridgewater, Central-sq. Cong. ch. 61 75
Brockton, South Cong. ch., of which 500 toward support Rev. S. R. Harlow and 300 toward support Rev. J. K. Birge, 800; Wendell-av. Cong. ch., 22.30. 822 30

Brookline, Leyden Cong. ch. 902 16
Buckland, 1st Cong. ch. 25 00
Cambridge, Pilgrim Cong. ch., 59.46; 1st Evan. Cong. ch. (Prospect-st. Cong. ch.), 6.62, 66 08
Canton, Cong. ch. 195 74
Carlisle, Cong. ch. 20 00
Centerville, South Cong. ch. 9 00
Charlton, Cong. ch. 10 00
Chatham, 1st Cong. ch. 8 85
Chelmsford, Central Cong. ch. 65 00
Chelsea, Central Cong. ch. 27 75
Chester, 1st Cong. ch. 6 00
Chicopee, 1st Cong. ch. 40 00
Chicopee Falls, 2d Cong. ch. 36 70
Cliftondale, 1st Cong. ch. 51 15
Clinton, 1st Cong. ch., of which 10 from Rev. W. W. Jordan, 80; Ger. Cong. ch., 10, 90 00
Conway, Cong. ch. 50 01
Cotuit, Cong. ch. 3 66
Cummington, West Cong. ch. and Sab. sch. 2 06
Dalton, 1st Cong. ch., toward support Rev. T. E. Elmer, 149.84; W. Murray Crane, 200, 349 84
Danvers, 1st Cong. ch. 100 00
Deerfield, Cong. ch. 7 50
Dracut, 1st Cong. ch. 3 00
Duxbury, Pilgrim Cong. ch. 5 00
East Bridgewater, Union Cong. ch. 15 00
Easthampton, 1st Cong. ch. 27 46
East Longmeadow, Cong. ch. 39 93
East Northfield, Moody ch., William D. Marsh, for Balkan Mission, 5 00
Edgartown, Cong. ch. 7 00
Enfield, Cong. ch. 78 00
Fall River, Frank A. Pease, 10 00
Falmouth, 1st Cong. ch. 5 82
Fisherville, Union Cong. ch., toward support Rev. E. C. Partridge, 35 40
Fitchburg, Calvinistic Cong. ch., 79.91; Rollstone Cong. ch., 73.36; Finnish Cong. ch., 7.19, 160 46
Florence, Cong. ch. 118 00
Foxboro, Bethany Cong. ch. 24 63
Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, 150 52
Franklin, 1st Cong. ch. 15 50
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 90 80
Gill, Cong. ch. 8 00
Goshen, Cong. ch. 8 16
Grafton, Cong. ch. 11 00
Granby, ch. of Christ, 29 14
Great Barrington, Friend, 5 00
Greenfield, 2d Cong. ch. 125 00
Hamilton, Cong. ch. 11 34
Harvard, Cong. ch. 5 00
Haverhill, Center Cong. ch., 101.64; West Cong. ch., 20.48, 122 12
Hinsdale, 1st Cong. ch. 24 15
Holliston, Cong. ch. 16 00
Holyoke, 2d Cong. ch., 486.16; Grace Cong. ch., 66; John K. Judd, 25, 577 16
Ipswich, 1st Cong. ch. 50 00
Lancaster, Cong. ch. 48 67
Lawrence, Lawrence-st. Cong. ch. 106 13
Lee, George W. Bidwell, 25
Leominster, Pilgrim Cong. ch. 49 80
Lexington, Friend, 100 00
Longmeadow, 1st Cong. ch. 87 11
Lowell, Kirk-st. Cong. ch., 247.13; 1st Trin. Cong. ch., 150; 1st Cong. ch., 65; High-st. Cong. ch., 44.51; Eliot Cong. ch., 7.18, 513 82
Lynn, 1st Cong. ch. 137 75
Malden, 1st Cong. ch. 328 03
Mansfield, Cong. ch. 67 50
Marlboro, 1st Cong. ch. 116 99
Maynard, Cong. ch. 19 70
Medfield, 2d Cong. ch. 10 59
Medway, Village Cong. ch. 2 50
Melrose, Cong. ch. 103 00
Middleboro, North Cong. ch. 16 02
Milford, Cong. ch. 65 25
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge, 33 49
Milton, 1st Cong. ch., 34.70; East Cong. ch., 27.45, 62 15
Mittineague, Cong. ch. 27 92
Monson, Cong. ch., toward support Rev. H. J. Bennett, 176 06
Monterey, Cong. ch. 3 75
New Bedford, North Cong. ch. 70 69
Newbury, Byfield Cong. ch. 20 86
Newton, Eliot Cong. ch., for native workers in India and China, 20; North Cong. ch., 3.05, 23 05
Newtonville, Mrs. Alfred E. Wyman, in memory of Miss Eliza A. Goodale and Alfred E. Wyman, 50 00
North Adams, Cong. ch. 140 00
Northampton, Edwards Cong. ch. 55 40
North Andover, Trin. Cong. ch. 253 70
Northbridge, Rockdale Cong. ch. 7 00
North Brookfield, 1st Cong. ch. 39 15
North Falmouth, Cong. ch. 21 22
North Hadley, 2d Cong. ch. 38 00
North Leominster, Cong. ch. 11 81
North Wilbraham, Grace Union Cong. ch. 17 97
Norwood, 1st Cong. ch. 88 00
Oxford, 1st Cong. ch. 62 37
Palmer, 2d Cong. ch. 37 80
Peabody, West Cong. ch. 10 00
Pepperell, Cong. ch., William W. Dole, 30 00
Petersham, E. B. D. 100 00
Pigeon Cove, Cong. ch. 7 00
Pittsfield, 1st ch. of Christ, 602.25; Pilgrim Memorial Cong. ch., 31.35; 2d Cong. ch., 4.62, 638 22
Plainfield, Cong. ch. 5 00
Quincy, Bethany Cong. ch., 204.43; Memorial Cong. ch. (Atlantic), 29; Washington-st. Cong. ch., 18; Finnish Cong. ch., 2.50, 253 93
Randolph, T. 20 00
Raynham, Cong. ch. 9 66
Revere, 1st Cong. ch. 33 00
Rochester, 1st Cong. ch., 21; North Cong. ch., 8, 29 00
Rowley, Cong. ch. 22 00
Royalston, 1st Cong. ch. 18 51
Salem, Tabernacle Cong. ch. 321 15
Saxonville, Edwards Cong. ch. 16 00
Shelburne, 1st Cong. ch. 96 18
Shelburne Falls, Mrs. E. P. Stratton, 1 00
Shrewsbury, Cong. ch. 105 00
Somerset, 1st Cong. ch. 8 27
Somerville, West Cong. ch., of which 5 from Friend, for Shansi, 43.72; Highland Cong. ch., 37.77; Prospect Hill Cong. ch., for Pasumalai, 33, 114 49
South Amherst, W. H. Atkins, 5 00
Southbridge, Union Cong. ch. 33 00
South Dartmouth, Cong. ch. 15 00
South Deerfield, Cong. ch. 21 00
Southfield, Cong. ch. 8 91
South Framingham, Plymouth Cong. ch. 67 00
South Hadley, Cong. ch., 49.50; Mr. and Mrs. Harry C. York, 10. 59 50
South Natick, John Eliot Cong. ch. 6 00
South Sudbury, Memorial Cong. ch. 5 00
South Weymouth, Old South Cong. ch. 79 20
Spencer, 1st Cong. ch. 143 10
Springfield, Faith Cong. ch., 82.50; Park Cong. ch., 50; Hope Cong. ch., 41.73; Olivet Cong. ch., 26.44; Emmanuel Cong. ch., 19.50; Memorial ch., 18.26, 238 43
Sterling, Cong. ch. 10 14
Stockbridge, 1st Cong. ch. 39 50
Stoneham, 1st Cong. ch. 75 50
Sturbridge, 1st Cong. ch. 5 90
Swampscott, Cong. ch. 5 00

Taunton, Winslow Cong. ch., of which 10 from Edward F. Delano, 59 83
Tewksbury, Cong. ch. 23 02
Thorndike, 1st Cong. ch. 20 00
Three Rivers, Union Cong. ch., of which 25 for work in Armenia, 90 00
Turners Falls, 1st Cong. ch. 44 17
Wakefield, 1st Cong. ch. 99 38
Ware, East Cong. ch. 265 75
Warren, Cong. ch. 54 70
Waverley, 1st Cong. ch. 27 48
Webster, 1st Cong. ch. 58 30
Wellesley, Cong. ch. 5 00
Wellesley Hills, 1st Cong. ch. 122 40
West Boylston, 1st Cong. ch. 35 00
West Brookfield, Cong. ch. 31 39
Westfield, 1st Cong. ch., 341.24; 2d Cong. ch., 147.87, 489 11
Westhampton, Cong. ch. 20 00
Westminster, 1st Cong. ch. 18 80
West Springfield, 1st Cong. ch. 23 02
West Tisbury, 1st Cong. ch. 20 57
Williamstown, Mrs. Caroline R. Mason, 500 00
Winchester, 2d Cong. ch. 37 00
Woburn, Montvale Cong. ch. 5 00
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500; Pilgrim Cong. ch., 164.79; Park Cong. ch., 35; Union Cong. ch., 24.99; Friend, 40, 764 78
Worthington, Cong. ch. 7 00
Yarmouth, Cong. ch. 8 00
———, Friend, 20 00—16,763 79

Legacies.—Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Fairhaven, J. F. Damon, add'l, 20 00
Groton, Emma P. Shumway, add'l, 16 67
Springfield, Mrs. Villroy C. Lord, add'l, 780 75—857 42

17,621 21

Rhode Island

East Providence, United Cong. ch. 12 36
Newport, United Cong. ch., Luella K. Leavitt, 25 00
Pawtucket, 1st Cong. ch. 290 00
Peace Dale, Cong. ch. 300 00
Providence, Union Cong. ch., 270.87; Free Evan. Cong. ch., 26.96; Pilgrim Cong. ch., 2; John Symonds, 50, 349 83
Tiverton, Amicable Cong. ch. 5 40
Westerly, Pawcatuck Cong. ch. 79 75—1,062 34

Young People's Societies

Maine.—Skowhegan, Island-av. Y. P. S. C. E., for Adana, 26.55; South Brewer, Y. P. S. C. E., Senior Dept., 2.50; York, 1st Y. P. S. C. E., 15, 44 05
New Hampshire.—Wolfboro, Y. P. S. C. E. 30 00
Vermont.—Bethel, Y. P. S. C. E., 10; Newfane, 1st Y. P. S. C. E., 4; Salisbury, Y. P. S. C. E., for Aruppukottai, 30; Swanton, 1st Y. P. S. C. E., 10, 54 00
Massachusetts.—Acton, Center Y. P. S. C. E., for Mt. Silinda, 12.22; Athol, Y. P. S. C. E., 5.90; Barre, Y. P. S. C. E., .57; Boston, 2d Y. P. S. C. E. (Dorchester), toward support Luther R. Fowle, 100; Dedham, Y. P. S. C. E., toward support Rev. C. A. Clark, 15; Dracut, Earnest Workers of Central Cong. ch., for Sholapur, 15; Edgartown, Y. P. S. C. E., 5; Framingham, Plymouth Y. P. S. C. E., 3.70; Greenfield, 2d Y. P. S. C. E., for Paotingfu, 5; Haverhill, West Y. P. S. C. E., 3; Leominster, Pilgrim Y. P. S. C. E., 5; Lowell, 1st Y. P. S. C. E., for native preacher, care Rev. W. P. Elwood, 30; North Hadley, 2d Y. P. S. C. E., 2.37; Plainfield, Y. P. S. C. E., toward support Rev. C. T. Riggs, 35; Shirley, Y. P. S. C. E., for Shaowu, 15; Wellesley, Y. P. S. C. E., 5; West Boylston, Y. P. S. C. E., for Inghok, 5; Wilmington, Y. P. S. C. E., for Aruppukottai, 15, 277 76

405 81

Sunday Schools

Maine.—Brewer, 1st Cong. Sab. sch., 17.50; Burlington, Cong. Sab. sch., 1.51; Lincoln, Cong. Sab. sch., 6.05; Machiasport, Cong. Sab. sch., 4; Waterville, Cong. Sab. sch., 8; Woolwich, Mission Band of Cong. Sab. sch., for China, 4, 41 06
New Hampshire.—Alstead, East Cong. Sab. sch., 10; Bennington, Cong. Sab. sch., 6; Concord, Cong. Sab. sch., .50; Dover, Cong. Sab. sch., 25; Hinsdale, Cong. Sab. sch., 5.63; Hollis, Cong. Sab. sch., 8.40; Keene, 1st Cong. Sab. sch., toward support Rev. J. K. Lyman, 30; Mont Vernon, Cong. Sab. sch., 6.51; Salem, Cong. Sab. sch., 2, 94 04
Vermont.—Bennington, 2d Cong. Sab. sch., 13; Charlotte, Cong. Sab. sch., 2; Morrisville, Cong. Sab. sch., 25; North Bennington, Cong. Sab. sch., 28.90; Pittsford, Cong. Sab. sch., toward support Rev. E. A. Yarrow, 3.74; Randolph, Bethany Cong. Sab. sch., 11; Royalton, 1st Cong. Sab. sch., 6.29; South Royalton, Cong. Sab. sch., 17.75; Stowe, Cong. Sab. sch., 3.55; Swanton, Cong. Sab. sch., 14.13, 125 36
Massachusetts.—Abington, 1st Cong. Sab. sch., 6; Amherst, 1st Cong. Sab. sch., 10; Andover, South Cong. Sab. sch., 20; do., West Cong. Sab. sch., 3.10; Athol, Cong. Sab. sch., 12; Attleboro, 2d Cong. Sab. sch., 82.97; Auburndale, Cong. Sab. sch., 20; Belmont, Payson Park Cong. Sab. sch., 16; Boston, Phillips Cong. Sab. sch. (South Boston), for Mindanao, 30; do., Immanuel-Walnut-av. Cong. Sab. sch. (Roxbury), 12.45; do., Central Cong. Sab. sch. (Dorchester), 9.54; do., Trinity Cong. Sab. sch. (Neponset), 8.87; do., Baker Cong. Sab. sch. (East Boston), 3; Brockton, South Cong. Sab. sch., 26.41; Brookline, Harvard Cong. Sab. sch., 30; Cambridge, Shepard Sab. sch. of 1st Cong. ch., for work in Turkey, 112; Chelsea, 1st Cong. Sab. sch., 68.31; Chester, 2d Cong. Sab. sch., 3.55; Dalton, 1st Cong. Sab. sch., 10; Dracut, Center Cong. Sab. sch., 2.60; East Longmeadow, Cong. Sab. sch., 19.80; Enfield, Cong. Sab. sch., Prim. Dept., 12.05; Everett, Mystic Side Cong. Sab. sch., 5.25; Foxboro, Bethany Cong. Sab. sch., 5.03; Haverhill, Center Cong. Sab. sch., 5.23; Lawrence, South Cong. Sab. sch., 15.55; Leominster, Pilgrim Cong. Sab. sch., .58; Lynnfield, Center Cong. Sab. sch., 25; Melrose, Cong. Sab. sch., 17.41; Millers Falls, Cong. Sab. sch., 2; Milton, 1st Cong. Sab. sch., 7.33; Newton, North Cong. Sab. sch., 18.06; Newton Highlands, Cong. Sab. sch., 23.41; Newtonville, Central Cong. Sab. sch., 10; Northampton, Edwards Cong. Sab. sch., 4.85; North Andover, Trin. Cong. Sab. sch., 18.25; Peabody, South Cong. Sab. sch., 18.44; Pittsfield, 1st Cong. Sab. sch., for Sholapur, 25; Salem, Tabernacle Cong. Sab. sch., 24.54; Shirley, Cong. Sab. sch., 8; Somerville, Highland Cong. Sab. sch., 27.74; Swampscott, Cong. Sab. sch., Primary Dept., 6; Walpole, Cong. Sab. sch., 20.20; Watertown, Phillips

Cong. Sab. sch., 35; Waverley, 1st Cong. Sab. sch., for Mt. Silinda, 30; Westfield, 1st Cong. Sab. sch., 20; West Newbury, 2d Cong. Sab. sch., 5.15; Winchendon, North Cong. Sab. sch., for Adana, 30; Winchester, 1st Cong. Sab. sch., 40; Worcester, Piedmont Cong. Sab. sch., 46.06; do., Trowbridgeville Sab. sch., 8; do., Lakeview Cong. Sab. sch., 6.77, 1,027 50

Rhode Island.—East Providence, Newman Cong. Sab. sch., 8.58; Kingston, Cong. Sab. sch., 50, 58 58

1,346 54

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch.	29 40
Bethany, Cong. ch.	3 00
Bolton, Cong. ch.	6 00
Bridgeport, Park-st. Cong. ch.	410 97
Bristol, Cong. ch., for Marsovan,	175 00
Broad Brook, Cong. ch.	75 00
Brooklyn, Cong. ch.	16 00
Cheshire, Cong. ch.	96 82
Clinton, 1st ch. of Christ,	44 58
Collinsville, Cong. ch.	14 44
Cromwell, 1st Cong. ch.	22 56
Dayville, 2d Cong. ch.	15 63
Eastford, Cong. ch.	22 25
East Hartford, 1st Cong. ch., 113.77; W. M. Gilbert, 10,	123 77
East Haven, Cong. ch.	65 00
East Windsor, 1st Cong. ch.	40 87
Essex, 1st Cong. ch.	16 60
Greenwich, 2d Cong. ch., toward support Rev. Lewis Hodous, 236.31; North Cong. ch., 17.05; 1st Cong. ch., 15,	268 36
Griswold, 1st Cong. ch.	10 00
Haddam, Cong. ch.	8 00
Hampton, Cong. ch.	2 95
Hanover, Cong. ch.	16 70
Hartford, 2d ch. of Christ, 400; 4th Cong. ch., 228.08; Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 25,	653 08
Higganum, Cong. ch.	15 00
Ivoryton, Cong. ch.	21 86
Kent, 1st Cong. ch.	45 35
Lebanon, 1st Cong. ch.	38 50
Madison, Cong. ch.	31 69
Manchester, 2d Cong. ch.	4 39
Mansfield, 2d Cong. ch.	8 40
Meriden, Center Cong. ch.	100 00
Middlefield, Cong. ch.	14 95
Middletown, 3d Cong. ch., 33; 1st Cong. ch., 19.60,	52 60
Milford, 1st Cong. ch.	4 85
Morris, Cong. ch.	3 90
Mt. Carmel, Cong. ch.	19 56
New Haven, Pilgrim Cong. ch., 119.28; United Cong. ch., 25; Friend, 817,	961 28
Newington, Cong. ch.	73 76
New London, Swed. Cong. ch.	2 00
Northfield, Cong. ch.	2 75
Northford, Cong. ch.	5 00
North Madison, Cong. ch.	2 00
Norwalk, 1st Cong. ch.	66 54
Norwich, 2d Cong. ch.	38 05
Old Saybrook, Cong. ch.	78 10
Orange, Cong. ch.	146 00
Preston, Cong. ch.	62 00
Prospect, Cong. ch.	6 13
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear,	115 35
Ridgefield, 1st Cong. ch.	19 46
Rockville, Union Cong. ch., for Madura,	30 00
Roxbury, Cong. ch.	10 00
Scotland, 1st Cong. ch.	32 00
South Glastonbury, Cong. ch.	29 45
South Manchester, Cong. ch.	310 00
Southport, Cong. ch., toward support Rev. and Mrs. W. B. Stelle,	175 43
Stafford Springs, Cong. ch.	104 75
Stony Creek, ch. of Christ,	22 00
Stratford, Cong. ch.	4 45
Suffield, 1st Cong. ch.	28 00
Thomaston, 1st Cong. ch., 33.74; Friend, 1,	34 74
Trumbull, Cong. ch.	11 00
Vernon Center, 1st Cong. ch.	5 07
Waterbury, Bunker Hill Cong. ch., 27; 3d Cong. ch., 2,	29 00
Wauregan, Cong. ch.	50 75
West Avon, Cong. ch.	13 00
West Hartford, 1st ch. of Christ,	81 41
West Haven, 1st Cong. ch.	198 50
Wethersfield, Cong. ch.	68 43
Whitneyville, Cong. ch.	114 64
Willimantic, 1st Cong. ch.	185 00
Winchester Center, Cong. ch.	28 91
Windham, 1st Cong. ch.	15 00
Windsor, 1st Cong. ch.	23 50
Winsted, 2d Cong. ch.	51 18
Wolcott, Cong. ch.	19 00
Woodbridge, Cong. ch.	18 50
Woodstock, 1st Cong. ch.	17 10
———, Matured Conditional Gift,	2,345 00—8,132 26

Legacies.—New London, Ellen T. Chapman, by Rollin U. Tyler, Ex'r, add'l, 209 75

8,342 01

New York

Baiting Hollow, Cong. ch.	67 50
Barryville, Cong. ch.	1 00
Berkshire, 1st Cong. ch.	17 50
Black Creek, Cong. ch.	7 00
Briarcliff Manor, Cong. ch.	2 00
Bridgewater, Cong. ch. and Sab. sch.	46 48
Brooklyn, ch. of the Pilgrims, 86.53; Lewis-av. Cong. ch., 83.60; ch. of the Evangel, 71.90; Rugby Cong. ch., 8,	250 03
Buffalo, Pilgrim Cong. ch., 75; Plymouth Cong. ch., 10,	85 00
Camden, 1st Cong. ch.	46 00
Candor, Cong. ch.	9 69
Chappaqua, 1st Cong. ch.	12 00
Clifton Springs, Mrs. Andrew Peirce,	25 00
Deansboro, Cong. ch.	10 50
Elizabethtown, Cong. ch.	38 00
Fairport, Cong. ch., Friend,	16 00
Flushing, 1st Cong. ch.	155 73
Fulton, 1st Cong. ch.	37 79
Groton City, Cong. ch.	18 00
Hamilton, 2d Cong. ch.	15 00
Henrietta, Cong. ch.	25 00
Homer, Cong. ch.	50 00
Honeoye, Cong. ch.	17 55
Hornby, Cong. ch.	1 00
Irondequoit, United Cong. ch.	30 00
Jamesport, Cong. ch.	19 00
Java, Cong. ch.	5 00
Keene Valley, Cong. ch.	30 00
Little Valley, Cong. ch.	5 00
Lockport, East-av. Cong. ch.	65 00
Madrid, Cong. ch.	56 76
Maine, 1st Cong. ch.	9 25
Middletown, North-st. Cong. ch.	15 00
Moravia, 1st Cong. ch.	35 00
Mt. Sinai, Rocky Point Chapel,	15 00
Mt. Vernon, 1st Cong. ch., for Foochow,	115 00
Munnsville, Cong. ch.	28 00
Newburgh, 1st Cong. ch.	56 00
New York, Tompkins-av. Cong. ch., 800; Broadway Tabernacle Cong. ch., 232.95; Bethany Cong. ch., 67; Henson Peake Barry, 4.75,	1,104 70
Niagara Falls, 1st Cong. ch.	40 00
North Guilford, Cong. ch.	7 00
North Pelham, ch. of the Covenant,	5 00
North Pitcher, Cong. ch.	2 00

Oswego, Cong. ch.	65 92		
Oxford, 1st Cong. ch.	45 00		
Patchogue, 1st Cong. ch.	50 00		
Prospect, Cong. ch.	8 00		
Richmond Hill, Union Cong. ch.	25 00		
Riverhead, Sound-av. Cong. ch.	65 00		
Roscoe, Independent Cong. ch.	10 00		
Saugerties, Cong. ch.	44 00		
Sayville, Cong. ch.	45 04		
Smyrna, Cong. ch.	18 00		
Summer Hill, Cong. ch.	3 00		
Syracuse, Pilgrim Cong. ch.	8 00		
Utica, Bethesda Cong. ch.	30 00		
Walton, 1st Cong. ch.	129 86		
West Groton, Cong. ch.	8 00		
West Winfield, Immanuel Cong. ch., 105; Friend, 3,	108 00		
White Plains, Westchester Cong. ch., of which 450 toward support Mrs. T. S. Lee and 500 for Satara work,	950 00		
———Friend, Central New York,	40 00	— 4,250	30
Legacies. — Brooklyn, Sarah M. Combes, add'l, 1,827.83; Charles A. Hull, add'l, 47.50,	1,875 33		
Ithaca, Rev. Hervey C. Hazen,	2,419 35	— 4,294	68
		8,544	98

New Jersey

Bernardsville, 1st Cong. ch.	15 00		
Bound Brook, Cong. ch.	200 00		
Closter, Cong. ch.	30 00		
Cresskill, Cong. ch.	36 00		
East Orange, Trinity Cong. ch.	221 68		
Egg Harbor, Emmanuel Cong. ch.	9 00		
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen,	535 00		
Grantwood, Cong. ch.	10 00		
Haddonfield, Mrs. Cordelia A. Lynde,	50 00		
Jersey City, 1st Cong. ch., 155; Waverly Cong. ch., 4,	159 00		
Montclair, 1st Cong. ch., toward support Dr. J. F. Cooper and Rev. and Mrs. H. W. Hubbard, 193.87; Watchung-av. Cong. ch., 26,	219 87		
Newark, 1st Cong. Jube Memorial ch.	67 00		
Paterson, Auburn-st. Cong. ch.	12 00		
River Edge, 1st Cong. ch.	16 10		
Vineland, ch. of the Pilgrims,	10 00	— 1,590	65

Pennsylvania

Braddock, Slovak Cong. ch.	8 00		
Duquesne, Slovak Cong. ch.	21 00		
Edwardsville, Welsh Cong. ch., 15; Bethesda Cong. ch., 10,	25 00		
Glenolden, Cong. ch.	20 00		
Harrisburg, Friend,	4 75		
Kane, 1st Cong. ch.	43 00		
Meadville, Park-av. Cong. ch.	40 00		
Philadelphia, Central Cong. ch., for Harpoot, 291.48; Park Cong. ch., 30; 1st Cong. ch. (Germantown), 15; Friend, for Mindanao, 1,	337 48		
Pittsburgh, Rev. Adolf Yokl, for Shaowu,	30 00		
Pittston, Welsh Cong. ch.	17 46		
Potterville, Cong. ch.	3 40		
Titusville, Swed. Cong. ch.	3 40		
Williamsport, 1st Cong. ch.	20 00		
Wyalusing, Mrs. Sarah C. Adams,	26 65	— 600	14

Ohio

Berlin Heights, Cong. ch.	7 06		
Chardon, Cong. ch.	34 60		
Cincinnati, Lawrence-st. Cong. ch.	13 00		
Cleveland, 1st Cong. ch., of which 5 from Mrs. Emily Moore, 24; Mizpah Cong. ch., 20; Grace Cong. ch., 12.70; Archwood-av. Cong. ch., 7; Emanuel Cong. ch., 3.92,	67 62		
Columbus, Plymouth Cong. ch., 44.70; South Cong. ch., 7.25,	51 95		
Dover, Cong. ch.	12 00		
Garrettsville, Cong. ch.	10 00		
Ironton, 1st Cong. ch.	6 60		
Jefferson, C. A. Hitchcock,	2 00		
Litchfield, Cong. ch.	26 00		
Little Muskingum, Cong. ch.	5 00		
Lock, Cong. ch.	7 07		
Lorain, 1st Cong. ch.	39 36		
Mansfield, Mayflower Cong. ch.	14 75		
Marietta, 1st Cong. ch.	299 71		
Mt. Vernon, 1st Cong. ch.	25 00		
North Olmsted, Cong. ch., of which 10 from Mr. and Mrs. O. A. Risk,	55 00		
North Ridgeville, Cong. ch., F. S. Whitcomb, for work in Armenia,	1 00		
Oberlin, M. B. H., in memory of H. C. H.	50 00		
Ridgeville Corners, Cong. ch.	3 40		
Rock Creek, Cong. ch.	9 25		
Sandusky, 1st Cong. ch.	2 00		
Saybrook, Cong. ch.	7 60		
South Newbury, Cong. ch.	3 25		
Steubenville, Cong. ch.	20 00		
Tallmadge, Cong. ch., toward support Rev. H. A. Stick,	100 00		
Toledo, Washington-st. Cong. ch., 59.26; 2d Cong. ch., 36; Park Cong. ch., 11,	106 26		
Unionville, Cong. ch.	5 60		
Wakeman, 2d Cong. ch.	57 00		
Wauseon, 1st Cong. ch.	15 00	— 1,057	08
Legacies. — Greenwich, Mrs. Lucy A. Frayer, by C. C. Bebout, Adm'r, 212.50; Anna M. Mead, by C. E. Mead, Ex'r, 2,		214	50
		1,271	58

District of Columbia

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 147.33; Ingram Memorial Cong. ch., 21.94,		169	27

Georgia

Atlanta, Central Cong. ch.	23 94		
Macon, Beryl B. Taylor,	5 00	— 28	94

Florida

Avon Park, Union Cong. ch.	11 00		
Cocoanut Grove, Union Cong. ch.	7 00		
Lake Helen, 1st Cong. ch.	20 00		
St. Petersburg, Cong. ch.	53 00		
Tavares, Cong. ch.	20 00	— 111	00

Young People's Societies

Connecticut.—Bridgeport, Park-st. Y. P. S. C. E., 6; Cheshire, Y. P. S. C. E., 20; Clinton, Y. P. S. C. E. of 1st ch. of Christ, 23; East Windsor, 1st Y. P. S. C. E., 10; Middletown, North Y. P. S. C. E., toward support G. M. Newell, 25; Milford, Plymouth Y. P. S. C. E., toward support Rev. William R. Leete, 8.02; do., 1st Y. P. S. C. E., 6.75; North Madison, Y. P. S. C. E., for Sholapur, 10; Southport, Y. P. S. C. E., toward support Rev. and Mrs. W. P. Elwood, 13; Vernon Center, 1st Y. P. S. C. E., 1,		122	77
New York.—Fulton, 1st Y. P. S. C. E., 4.03; New York, Bedford Park Y. P. S. C. E., 5; Patchogue, Y. P. S. C. E., for Shaowu, 5,		14	03
District of Columbia.—Washington, Ingram Memorial Y. P. S. C. E.		33	00
		169	80

Sunday Schools

Connecticut.—Berlin, 2d Cong. Sab. sch., 31.40; Bridgeport, Black Rock Cong.

Sab. sch., 8; Brooklyn, Cong. Sab. sch., 4; Durham, Cong. Sab. sch., 5; Greenwich, 2d Cong. Sab. sch., toward support Rev. L. Hodous, 30; Guilford, 1st Cong. Sab. sch., 26; Haddam, Cong. Sab. sch., for China, 10; Hartford, Center Cong. Sab. sch., 175; do., 2d Cong. Sab. sch., 50.91; Higganum, Cong. Sab. sch., 12.61; Mansfield Center, 1st Cong. Sab. sch., 5.77; Meriden, 1st Cong. Sab. sch., 43; New Britain, 1st Cong. Sab. sch., for Adana, 57; New Canaan, Cong. Sab. sch., 74.11; New Haven, ch. of the Redeemer, toward support Rev. J. E. Tracy, 10; Old Lyme, Cong. Sab. sch., 13.50; Old Saybrook, Cong. Sab. sch., Prim. Dept., 3; Seymour, Cong. Sab. sch., 7.46; Sharon, 1st Cong. Sab. sch., 30; Southport, Cong. Sab. sch., of which 9 toward support Rev. and Mrs. W. P. Elwood and 3 for Micronesia, 12; West Hartford, Cong. Sab. sch., 20; West Haven, 1st Cong. Sab. sch., 30; Willimantic, Cong. Sab. sch., 5; Windsor, Cong. Sab. sch., 3.44, 667 20

New York.—Brooklyn, ch. of the Evangel, 19.20; do., Park Cong. Sab. sch., 12.22; Buffalo, 1st Cong. Sab. sch., 32.11; do., Pilgrim Cong. Sab. sch., 7; Churchville, Cong. Sab. sch., 7.60; East Rockaway, Bethany Cong. Sab. sch., 15; Forest Hills, Sab. sch. of ch. in the Gardens, 4.22; Flushing, 1st Cong. Sab. sch., of which 35.75 for Sivas and 14.30 for Mindanao, 57.20; Franklin, Cong. Sab. sch., for Adana, 15; Fulton, 1st Cong. Sab. sch., 4.18; Henrietta, Cong. Sab. sch., 10; Homer, Cong. Sab. sch., 50; Jamestown, 1st Cong. Sab. sch., 40; Lisbon, 1st Cong. Sab. sch., 9.25; Little Valley, Cong. Sab. sch., 7; Mt. Vernon, 1st Cong. Sab. sch., for Foochow, 15; Orient, Cong. Sab. sch., for Adana, 30; Oxford, Cong. Sab. sch., 12.20; Randolph, Cong. Sab. sch., 6.24; Sidney, 1st Cong. Sab. sch., 15; Walton, 1st Cong. Sab. sch., 17.50, 385 92

New Jersey.—Glen Ridge, Cong. Sab. sch., toward support Dr. F. Van Allen, 50; Montclair, 1st Cong. Sab. sch., of which 6.13 toward support Dr. J. F. Cooper and Rev. and Mrs. H. W. Hubbard, 56.13; Nutley, St. Paul's Cong. Sab. sch., 20, 126 13

Pennsylvania.—McKeesport, Cong. Sab. sch., for Adana, 30; Miners Mills, Cong. Sab. sch., 8.93, 38 93

Ohio.—Berlin Heights, Cong. Sab. sch., 3.94; Chester, Cong. Sab. sch., 4.49; Cleveland, Archwood-av. Cong. Sab. sch., 40; do., North Cong. Sab. sch., 10; Columbus, Plymouth Cong. Sab. sch., 8.40; Hudson, Cong. Sab. sch., 20.41; Marblehead, Cong. Sab. sch., 4.12; Martins Ferry, Welsh Cong. Sab. sch., 3.72; Sandusky, 1st Cong. Sab. sch., .40; Tallmadge, Cong. Sab. sch., 24.71; Toledo, Marion Lawrence Sab. sch. of Washington-st. Cong. ch., 45; West Andover, Cong. Sab. sch., 1.13, 166 32

District of Columbia.—Washington, 1st Cong. Sab. sch., 25.38; do., Ingram Memorial Cong. Sab. sch., 13.22, 38 60

1,423 10

INTERIOR DISTRICT

Tennessee

East Lake, Cong. ch. 39 04

Alabama

Ashland, Cong. ch. 4 50
Blackwoods, Cong. ch. 2 00
Central, Cong. ch. 1 00
Christian Hill, Cong. ch. 2 00
Hackleburg, Cong. ch. 4 00
Mt. Carmel, Cong. ch. 1 00
Mt. Pisgah, Cong. ch. 1 00
Shady Grove, Cong. ch. 1 00
Thorsby, Cong. ch. 7 00
Union Grove, Cong. ch. 3 00—— 26 50

Louisiana

Jennings, Cong. ch. 25 00

Texas

Fort Worth, 1st Cong. ch. 32 00
San Antonio, Central Cong. ch. 5 90—— 37 90

Indiana

Michigan City, Emanuel Cong. ch. 3 50
Shipshewana, Cong. ch. 7 60—— 11 10

Oklahoma

Chickasha, Cong. ch. 27
Lawn View, Cong. ch. 73
Okarche, Cong. ch. 5 00
Pond Creek, Cong. ch. 4 00—— 10 00

Illinois

Aurora, New England Cong. ch. 58 75
Berwyn, Cong. ch. 12 00
Bowen, Cong. ch. 11 00
Brookfield, Cong. ch. 5 00
Caledonia, Cong. ch. 2 57
Chicago, Kenwood Evan. ch., of which 250 for Ahmednagar, 459.15; University Cong. ch., 70; 52d-av. Cong. ch., 69; Grace Cong. ch., 25; North Cong. ch., 20; 1st Cong. ch., P. C. Sears, 20; Washington Park Cong. ch., 18.80; 42d-av. Cong. ch., 7, 688 95
Dwight, Cong. ch. 26 08
Galesburg, East Main-st. Cong. ch., Rev. G. W. James, 10 00
Granville, Cong. ch., for Rhodesia, 50 00
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125 00
Ottawa, Cong. ch. 11 00
Payson, H. F. Scarborough, 300 00
Peoria, 1st Cong. ch., toward support Rev. M. S. Frame, 112.50; Union Cong. ch., 39.35; Reformed Ger. Cong. ch., R. Iben, 5, 156 85
Plainfield, Cong. ch. 35 00
Poplar Grove, Cong. ch. 5 00
Roscoe, Cong. ch. 5 77
Shabbona, Cong. ch. 8 00
Washington, E. T. Robbins, 100 00
Wyanet, Cong. ch. 25 00
Yorkville, Cong. ch. 33 00— 1,668 97

Legacies.—Galesburg, Mrs. Mary Davis McKnight, by W. A. Armstrong, Ex'r, 10,725 00

12.393 97

Michigan

Bangor, 1st Cong. ch. 13 00
Beulah, C. E. Peterson, 4 00
Cadillac, Cong. ch. 35 40
Calumet, 1st Cong. ch. 30 00
Charlevoix, Cong. ch. 31 14
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 205.90; Fort-st. Cong. ch., 50, 255 90
Durand, Cong. ch. 1 00
Grand Blanc, 1st Cong. ch. 10 56
Grand Rapids, Smith Memorial Cong. ch., 25; Rev. P. M. Crips, 5, 30 00
Imlay City, Cong. ch. 13 00
Jackson, 1st Cong. ch. 80 00
Kalamazoo, 1st Cong. ch. 25 00
Lansing, Pilgrim Cong. ch. 11 00
Ludington, Cong. ch. 31 00
Moline, Cong. ch. ,1 70

Muskegon, 1st Cong. ch., 100; Jackson-st. Cong. ch., 3, 103 00
Northport, Cong. ch. 10 00
Olivet, Mrs. J. E. Swift, 2 00
Omena, Cong. ch. 3 00
Pine Grove, Cong. ch. 6 00
Reed City, Cong. ch. 5 00
Royal Oak, Cong. ch. 80
St. Johns, Cong. ch. 2 00
Sheridan, Cong. ch. 3 00
South Haven, Cong. ch. 17 00
Thompsonville, Cong. ch. 7 00
Union City, 1st Cong. ch. 25 00
Ypsilanti, Cong. ch. 30 00
———, Friend, 40 00—— 826 50
Legacies.—Flint, Mary E. Leach, by George W. Cook, 25 00
851 50

Wisconsin

Ashland, Cong. ch. 11 00
Burlington, Plymouth Cong. ch. 30 00
Eldorado, Cong. ch. 18 00
Endeavor, Trinity Cong. ch. 18 00
La Crosse, 1st Cong. ch. 75 00
Lake Mills, 1st Cong. ch. 20 00
Madison, Plymouth Cong. ch. 5 00
Mazomanie, Cong. ch. 6 25
Milwaukee, Plymouth Cong. ch., toward support Dr. A. R. Hoover, 250; Pilgrim Cong. ch., 20; North Ger. Cong. ch., toward support Rev. C. H. Maas, 4.30, 274 30
Mondovi, Cong. ch. 30 00
Mukwonago, Cong. ch. 15 00
Sheboygan, 1st Cong. ch. 137 00
Steuben, Cong. ch. 3 00
Sturgeon Bay, Hope Cong. ch. 15 00
Sun Prairie, Cong. ch. 25 00
Washburn, 1st Cong. ch. 14 39
Watertown, 1st Cong. ch. 48 00
Waukesha, Tabernacle Cong. ch. 15 00
Whitewater, Cong. ch. 33 75—— 793 69

Minnesota

Argyle, Cong. ch. 7 00
Benson, Cong. ch. 1 00
Excelsior, Cong. ch. 10 00
Fairmont, Cong. ch. 2 53
Mantorville, Cong. ch. 5 50
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 254.02; Park-av. Cong. ch., 48.69; Pilgrim Cong. ch., 24.84; 5th-av. Cong. ch., 21.43; Lyndale Cong. ch., 21; Forest Heights Cong. ch., 20; St. Louis Park Cong. ch., 7.50, 397 48
Northfield, Cong. ch., toward support Dr. P. T. Watson, 260 00
Owatonna, Cong. ch. 15 77
Plainview, Cong. ch. 12 00
St. Paul, St. Anthony Park Cong. ch., 24.52; Olivet Cong. ch., 20; Plymouth Cong. ch., 15.30; Cyril Cong. ch., 3.60, 63 42—— 774 70

Iowa

Allison, Cong. ch. 10 64
Ames, Abram S. Liddle, 10 00
Anamosa, Cong. ch. 11 80
Anita, Cong. ch. 6 58
Chester Center, Cong. ch. 6 55
De Witt, Cong. ch. 8 00
Dubuque, 1st Cong. ch., 66.72; Immanuel Cong. ch., Louise Schwartz, 3, 69 72
Elkader, Cong. ch. 19 65
Fort Dodge, Cong. ch. 15 40
Grinnell, Cong. ch. 53 20
Kingsley, Cong. ch. 10 00
Lake View, Cong. ch. 10 47
Miles, Cong. ch. 5 00
Monticello, Cong. ch. 27 50
Muscatine, Mulford Cong. ch. 3 50
Oto, Cong. ch. 12 50
Ottumwa, 1st Cong. ch., Abigail Soc. 10 00
Polk City, Cong. ch. 17 20
Rockwell, Cong. ch. 30 00
Sheldon, Cong. ch. 7 00
Sioux City, 1st Cong. ch. 26 60
Sioux Rapids, Cong. ch., for Inghok, 30 00
Sloan, Cong. ch. 15 80
Strawberry Point, Cong. ch. 20 48—— 437 59

Missouri

Kansas City, Ivanhoe Park Cong. ch. 20 00
Meadville, Cong. ch. 17 65
St. Louis, Pilgrim Cong. ch., 262.50; Hope Cong. ch., 7, 269 50 —— 307 15

North Dakota

Benedict, Cong. ch. 1 00
Cleveland, Cong. ch. 6 00
Deering, Cong. ch. 3 14
Drake, Cong. ch. 13 00
Elbowoods, Cong. ch. 3 00
Farland, Cong. ch. 2 00
Fort Bertholdt, Cong. ch. 2 00
Glen Ullin, Cong. ch. 30 00
Golden Valley, Ger. Cong. chs., toward support Rev. and Mrs. C. H. Maas, 10 00
Granville, Cong. ch. 1 00
Havana, Cong. ch. 5 00
Heaton, 1st Cong. ch. 10 00
Hurd, Cong. ch. 2 00
Iota Flats, Cong. ch. 1 37
Minot, Cong. ch. 5 00
Mott, 1st Cong. ch. 6 00
New Rockford, Cong. ch. 34 00
Overly, Cong. ch. 2 00
Plaza, Cong. ch. 1 66
Reeder, Cong. ch. 5 00
Regent, Cong. ch. 5 00
Ruso, Cong. ch. 1 00
Sawyer, Cong. ch. 2 00
Stroud, Cong. ch. 1 00
Valley City, 1st Cong. ch., of which 20 from Mrs. Annie S. Greenwood, for Inghok, 71 00
Velva, Cong. ch. 5 00 —— 228 17

South Dakota

Anina, Cong. ch. 1 22
Bowdle, Cong. ch. 10 00
Canova, Cong. ch., for Aruppukottai, 15 00
Canton, 1st Cong. ch. 14 00
Centerville, Cong. ch. 1 82
Custer, Cong. ch. 74
Fairfax, Hope Ger. Cong. ch., toward support Rev. C. H. Maas, 11.70; Bethlehem Cong. ch., toward support Rev. C. H. Maas, 10, 21 70
Faulkton, Cong. ch. 16 78
Hudson, Cong. ch. 12 00
Java, Cong. ch. 3 00
Mission Hill, Cong. ch. 8 00
Parkston, Ger. Cong. ch., of which 50 toward support Rev. C. H. Maas. 105 00
Scotland, Ger. Cong. chs., of which 40 toward support Rev. C. H. Maas, 135 00
Willow Lake, Cong. ch. 6 00—— 350 26

Nebraska

Ainsworth, Cong. ch., R. S. Rising, for work in Armenia, 100 00
Ashland, Cong. ch. 68 00
Aurora, 1st Cong. ch., Mrs. Ida B. Davidson, 56 00
Daily Branch, Cong. ch. 4 71
Doniphan, Cong. ch. 12 10
Franklin, Cong. ch. 14 35
Geneva, 1st Cong. ch., Ladies' Soc. 20 00
Hastings, 1st Ger. Cong. ch. 65 00

Hay Springs, Cong. ch. 5 00
Lincoln, Plymouth Cong. ch., 25; 1st Ger. Cong. ch., 20, 45 00
McCook, Ger. Cong. ch. 30 00
Omaha, Ger. Cong. ch., toward support Rev. C. H. Maas, 5 00
Plainview, Cong. ch. 35 50
Santee, Pilgrim Cong. ch. (Indian), 27 53
Sutton, Ger. Cong. ch., Ladies' Aid Soc. 10 00
Wisner, 1st Cong. ch. 6 00—— 504 49

Kansas

Athol, Cong. ch. 14 00
Emporia, 1st Cong. ch. 39 74
Eureka, Cong. ch., Francis Moss, 5 00
Garden City, Union Cong. ch. 5 00
Hiawatha, 1st Cong. ch. 32 00
Independence, Cong. ch. 18 50
Jetmore, Cong. ch. 4 50
Kirwin, 1st Cong. ch., Woman's Miss. Soc. 4 00
Lawrence, Plymouth Cong. ch., Woman's Miss. Soc., 56.25; J. E. Todd, 5, 61 25
Leavenworth, Cong. ch. 45 00
Little River, Cong. ch., Mrs. Emily Bush, 5 00
Ottawa, 1st Cong. ch. 20 00
Overbrook, Cong. ch. 30 00
Partridge, Cong. ch. 12 50
Topeka, 1st Cong. ch., 40; Central Cong. ch., 16.82, 56 82—— 353 31

Colorado

Boulder, 1st Cong. ch., 36.64; Mrs. Nellie B. Henderson, for work in Turkey, 15, 51 64
Denver, 2d Cong. ch., toward support Mrs. W. M. Stover, 41.67; North Cong. ch., 7.50, 49 17
Eaton, Cong. ch. 30 00
Fort Collins, Ger. Cong. ch., toward support Rev. C. H. Maas, 85 00
New Windsor, Ger. Cong. ch. 50 00—— 265 81

Young People's Societies

Alabama.—Beloit, Y. P. S. C. E., for Mt. Silinda, 5 00
Illinois.—Waukegan, Y. P. S. C. E., for Aruppukottai, 5 00
Michigan.—Wheatland, Y. P. S. C. E., for Mt. Silinda, 7 50
Iowa.—Gilbert, Y. P. S. C. E. 5 00
South Dakota.—Columbia, Y. P. S. C. E. 1 20
Nebraska.—Weeping Water, Y. P. S. C. E., 5; West Point, Y. P. S. C. E., 3.10, 8 10
31 80

Sunday Schools

Alabama.—Beloit, Cong. Sab. sch., for Mt. Silinda, 5; Marion, 1st Cong. Sab. sch., for Mt. Silinda, 11, 16 00
Oklahoma.—Hillsdale, Cong. Sab. sch. 10 00
Illinois.—Bowen, Cong. Sab. sch. 9 40
Michigan.—Bangor, West Cong. Sab. sch., 3.10; Charlevoix, Cong. Sab. sch., 8.86; Detroit, Brewster Cong. Sab. sch., 16.73; South Haven, Cong. Sab. sch., 14.51; West Adrian, Cong. Sab. sch., 14, 57 20
Wisconsin.—Delavan, Cong. Sab. sch., 13.37; Hammond, Cong. Sab. sch., 7; Madison, 1st Cong. Sab. sch., 31.74; Milwaukee, Grand-av. Cong. Sab. sch., 10; Polar, Cong. Sab. sch., 8, 65 11
Minnesota.—Mankato, 1st Cong. Sab. sch., for Shaowu, 10; Minneapolis, Pilgrim Cong. Sab. sch., 23.09; Moorhead, 1st Cong. Sab. sch., 3.87; Sleepy Eye, Union Cong. Sab. sch., Bible Class, 7.75, 44 71
Iowa.—Ionia, Cong. Sab. sch., 2.31; Monticello, Cong. Sab. sch., 6.65; Muscatine, 1st Cong. Sab. sch., 5.41; Tabor, Cong. Sab. sch., for Mindanao, 30, 44 37
North Dakota.—Mayville, Cong. Sab. sch. 32 40
South Dakota.—Faulkton, Cong. Sab. sch. 3 22
Nebraska.—Center, Cong. Sab. sch., 5; Clay Center, Cong. Sab. sch., 2.15; Hastings, 1st Ger. Cong. Sab. sch., 10; Hildreth, Cong. Sab. sch., 9.05; Leigh, Cong. Sab. sch., 4.75; Lincoln, Plymouth Cong. Sab. sch., 3.70; McCook, Cong. Sab. sch., 13.30; Naper, Cong. Sab. sch., 10; Ravenna, Cong. Sab. sch., 10.20; Weeping Water, Cong. Sab. sch., 10.16, 78 31
Kansas.—Douglass, Cong. Sab. sch., 2; Emporia, 1st Cong. Sab. sch., 15; Pittsburg, 1st Cong. Sab. sch., 4.20, 21 20
Montana.—Fort Shaw, Cong. Sab. sch. 4 00
Colorado.—Boulder, 1st Cong. Sab. sch., 5.41; Greeley, Park Cong. Sab. sch., of which 20 for Mt. Silinda, 23.96, 29 37
415 29

PACIFIC DISTRICT

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for native worker, Madura, 10 00

Idaho

Kellogg, Cong. ch. 20 00

Washington

Bellingham, 1st Cong. ch. 5 98
Dayton, Cong. ch., of which 3 from Mrs. Susie M. Price, 3 from Nettie Price, and 1.50 from Mrs. Alex. Price, 7 50
Endicott, Ger. Cong. ch. 35 00
Everett, 1st Cong. ch. 14 33
Hillyard, Cong. ch. 3 05
Irby, Emmaus Ger. Cong. ch. 6 00
Metaline Falls, Cong. ch. 5 00
Natchez, Cong. ch. 20 00
Odessa, Eng. Cong. ch. 3 80
Pleasant Prairie, Cong. ch. 2 00
Ritzville, Zion Cong. ch., 65; 1st Ger. Cong. ch., toward support Rev. C. H. Maas, 20; 1st Eng. Cong. ch., 1, 86 00
Seattle, Pilgrim Cong. ch., toward support Rev. and Mrs. Arthur Hummel, 250; Plymouth Cong. ch., 150; Edgewater Cong. ch., 15; Alki Cong. ch., 13.87; Green Lake Cong. ch., 9.72, 438 59
South Bend, Cong. ch. 3 00
Spokane, Corbin Park Cong. ch. 6 00
Tacoma, 1st Cong. ch. 25 00
Vera, Cong. ch. 90
Walla Walla, 1st Cong. ch. 150 00
Washougal, Cong. ch. 3 86—— 816 01

Oregon

Corvallis, 1st Cong. ch. 10 00
Elliott Prairie, Cong. ch. 4 76
Eugene, 1st Cong. ch. 66 00
Forest Grove, 1st Cong. ch. 101 50
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg, 250; 1st Ger. Cong. ch., 30, 280 00
The Dalles, Cong. ch. 76 34—— 538 60

California

Claremont, Mrs. Helen G. Renwick, toward supp t Dr. C. H. Haas, 250 00
Danville, Rev. John A. Ainslie, 2 00
Fresno, Zion Cong. ch., 30; Kreutz Cong. ch., 25.81; Pilgrim Cong. ch., 5.75, 61 56
Lodi, Ebenezer Cong. ch. 8 39
Oakland, Plymouth Cong. ch. 79 06
Petaluma, Cong. ch. 6 00
Sacramento, Cong. ch. 13 72
Sanger, Cong. ch. 23 00

Santa Cruz, 1st Cong. ch. 69 00
Tulare, Cong. ch. 8 90
Upland, Friend, toward support Rev. W. O. Pye, 300 00—— 821 63

Hawaii

Honolulu, Kawaiahao Cong. ch. 452 00

Young People's Societies

California.—Bloomington, Y. P. S. C. E., for Sholapur, 5 00

Sunday Schools

Washington.—Avondale, Cong. Sab. sch., 1.45; Hoquiam, Swed. Cong. Sab. sch., 3.25; Monroe, 1st Cong. Sab. sch., 7.50, 12 20

California.—Brea, Cong. Sab. sch., 10.28; Long Beach, Cong. Sab. sch., for Inghok, 20; Los Angeles, Garvanza Cong. Sab. sch., 3.30; Oakland, Olivet Cong. Sab. sch., 16.06; Pasadena, Pilgrim Cong. Sab. sch., for Adana, 10; Redwood City, Cong. Sab. sch., 5; San Diego, Mission Hills Cong. Sab. sch., 9.50; Sanger, Salem Ger. Cong. Sab. sch., 11.40; Santa Cruz, Cong. Sab. sch., for Mindanao, 10, 95 54

107 74

MISCELLANEOUS

Canada

St. Andrews East, Mary L. Lamb, for Pangchwang, 30 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions* Miss Sarah Louise Day, Boston, Treasurer

For sundry missions, in part, 13,325 01
For repairs, girls' school, Udupiddi, 500 00
For two village school buildings, care Rev. J. H. Dickson, 500 00
For residence wing, Seymour Memorial, in connection with new building for Bible-woman's Training School, Foochow, 2,000 00
For girls' school, Chihuahua, 250 00— 16,575 01

From *Woman's Board of Missions of the Interior* Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 4,500 00

From *Woman's Board of Missions for the Pacific* Mrs. W. W. Ferrier, Berkeley, California, Treasurer 800 00

21,875 01

Additional Donations for Special Objects

New Hampshire.—Lake Winnepesaukee, Summer Campers, for chapel, care Rev. E. H. Smith, 70; Pittsfield, Cong. ch., union service, for hospital work, care Dr. J. K. Marden, 20; Portsmouth, Rev. Lucius H. Thayer, for chapel, care James H. McCann, 50; Wilton, 2d Cong. ch., Mrs. Mary C. Bales, for use of Dr. J. K. Marden, 10, 150 00

Massachusetts.—Amherst, ch. of Christ, Amherst College, for educational work, care Rev. A. H. Clark and Rev. E. Fairbank, 140.46; Andover, South Cong. Sab. sch., for school, care Miss M. L. Graffam, 15; Belchertown, Cong. Sab. sch., Home Dept., for hospital work, care Dr. H. N. Kinnear, 1; Beverly, Susan E. Trask, for work in hospital, care Dr. F. F. Tucker, 50; Boston, Central Cong. ch., for work in Peking, care Rev. W. B. Stelle, 288; do., Old South Cong. Sab. sch., Woman's Bible Class, for scholarship, 30, and for work, 2.60, care Miss A. L. Millard, 32.60; do., Mt. Vernon Chinese Sab. sch., for work, care Rev. C. A. Nelson, 10; do., Union Cong. Sab. sch., Prim. Dept., for King School, care Miss C. R. Willard, 3; do., A Sunday School Class in Dorchester, for native helper, care Dr. E. L. Bliss, 37.50; Brookline, Louisa Holman Fisk, for King School, care Miss C. R. Willard, 10; Cambridge, H. Conrad Bierwirth, for work, care Mrs. T. D. Christie, 3; Enfield, Cong. ch., Woman's Miss Soc., for work, care Dr. and Mrs. H. N. Kinnear, 15; Lincoln, 1st Y. P. S. C. E., for work, care Rev. E. Fairbank, 15; Mansfield, Cong. ch., for Jaffna College, care Rev. John Bicknell, 12.03; Newbury, 1st Cong. Sab. sch., for pupil, care Rev. E. P. Holton, 12; Newton, Friend, for native teacher, care Rev. C. H. Maxwell, 50; Newtonville, Central Cong. Sab. sch., for use of Dr. W. A. Hemingway, 20; do., Fred W. Rust, for Battalagundu station, 100; Northampton, Caroline A. Yale, 20, Mabel Gray, 5, all for King School, care Miss C. R. Willard, 25; Northboro, Cong. ch., of which 10 for school, care Rev. J. H. Pettee, and 10 for school, care Miss M. L. Graffam, 20; Springfield, Park Cong. ch., for school, care Rev. E. Fairbank, 50; Ware, East Cong. ch., Mrs. Charles M. Hyde, for hospital, care Dr. H. N. Kinnear, 25; Winchendon, North Cong. Sab. sch., for pupils, care Miss Elizabeth Webb, 16.01; Worcester, Hope Cong. Sab. sch., for native teacher, care Rev. E. C. Partridge, 15, 965 60

Connecticut.—East Hartford, W. M. Gilbert, for use of Rev. E. H. Smith, 15; Hartford, Asylum Hill Cong. Sab. sch., for hospital, care Dr. H. N. Kinnear, 36.34; do., Mr. and Mrs. Jacobus, for work, care Rev. and Mrs. C. H. Maxwell, 100; New Britain, South Cong. Sab. sch., Chinese Dept., for work, care Rev. C. A. Nelson, 35; New Haven, Simeon E. Baldwin, for hospital, care Dr. H. N. Kinnear, 100; Southport, Frances Wakeman, for schools, care Rev. W. P. Elwood, 500, for native evangelistic helpers, care Rev. W. B. Stelle, 500, 1,000; South Windham, Y. P. S. C. E., for work, care Rev. E. H. Smith, 10; West Hartford, 1st ch. of Christ, for school, care Rev. Henry Fairbank, 100; West Haven, 1st Cong. Sab. sch., for maintenance of house boat, care Rev. G. H. Hubbard, 25, 1,421 34

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Malone, Cong. ch., Woman's Miss. Soc., for hospital work, care Dr. F. D. Shepard, 80; New York, Mrs. John S. Kennedy, for International College, care Rev. Alex. MacLachlan, 2,500; do., Dyer B. Holmes, for church, care Rev. C. A. Clark, 100; Orient, E. D. Cahoon, for student, care Mrs. W. S. Picken, 100; Riverhead, Sound-av. Y. P. S. C. E., for school, care Rev. W. P. Elwood, 40; Utica, Bethesda Cong. ch., of which 10 for work, care Rev. J. J. Banninga, and 10 for work, care Rev. Mark Williams, 20; White Plains, Westchester Cong. ch., for school, care Mrs. T. S. Lee, 50, 2,910 00

New Jersey.—Bound Brook, William W. Smalley, for hospital work, care Rev. J. E. Merrill, 120 00

Pennsylvania.—Gettysburg, Alice Gulden, for pupil, care Mrs. P. L. Corbin, 10; Palm, Schwenkfelder Sab. sch., for work, care Miss Flora K. Heebner, 100;

Pacific School of Religion Berkeley, Calif.

Warren, Mrs. C. H. Coe, for use of Miss Ada M. Coe, 5, 115 00

Ohio.—Columbus, 1st Cong. ch., for work, care Rev. M. S. Frame, 20; North Olmsted, Cong. Sab. sch., for scholarship, care the Misses F. K. and L. P. Bement, 15; Toledo, Marion Lawrence Cong. Sab. sch. of Washington-st. Cong. ch., for work, care Rev. P. L. Corbin, 25, 60 00

District of Columbia.—Washington, Mt. Pleasant Cong. Sab. sch., for pupil, care Miss A. L. Millard, 30 00

Florida.—St. Cloud and vicinity, Friends, through Rev. T. D. Christie, for work, care Mrs. T. D. Christie, 15; St. Petersburg, G. W. Cooper, for work, care Rev. W. C. Cooper, 100, 115 00

Texas.—McCaulley, Ethel C. Weld, for equipment or bed in hospital, care Miss Myra L. Sawyer, 20 00

Illinois.—Chicago, Epworth League of Ravenswood Cong. ch., for King's Daughters Soc., care Miss Emily McCallum, 20; do., Chinese Sab. sch. of 2d Baptist ch., for bed in hospital, care Dr. F. F. Tucker, 20; do., E. H. Pitkin, for church, care Rev. C. A. Clark, 100; do., J. S. Broeksmit and Helen Broeksmit, in memory of Miss Eugenie Broeksmit, for work, care Mrs. M. S. Frame, 50, 190 00

Michigan.—Calumet, Cong. Sab. sch., Mary E. Jennison's Class, for pupil, care Miss Mary Riggs, 25; Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 129.13; do., Mrs. Helen M. Clark, for pupil, care Miss May Morrison, 4; Olivet, 1st Cong. ch., Henry Heydenburk, for use of Miss Minnie B. Mills, 10, 168 13

Wisconsin.—Madison, W. F. Whyte, for work, care Mrs. T. D. Christie, 50 00

Minnesota.—Byron, Rev. E. C. Reineke, for use of Rev. H. A. Stick, 17; Minneapolis, Edina Y. P. S. C. E., for scholarship, care Rev. R. E. Chandler, 10; do., Miss M. J. Wingate, for boys' school, care Rev. H. K. Wingate, 10; Northfield, Cong. Sab. sch., Woman's Bible Class, for King School, care Miss Frances C. Gage, 13.50, 50 50

Iowa.—Des Moines, Plymouth Home Circle of Plymouth Cong. ch., for work, care Miss Grace A. Funk, 4; Monticello, 1st Cong. Sab. sch., for native pastor, care Miss Frances Bement, 9, 13 00

Missouri. — Kansas City, Prospect-av. Cong. Sab. sch., for pupil, care Mr. A. A. Ward, 20 00

Kansas.—Lawrence, J. E. Todd, for hospital, care Dr. H. N. Kinnear, 5; Topeka, Central Cong. Sab. sch., College Young Ladies' Dept., for work, care Miss Vina Sherman, 9, 14 00

Washington.—Spokane, West Side Cong. Sab. sch., for King School, care Miss C. R. Willard, 27 00

Oregon.—Forest Grove, Cong. Sab. sch., for pupil, care Rev. Charles L. Storrs, 15 00

California.—Berkeley, J. L. Pendleton, for Bible-woman, care Miss Isabelle Phelps, 35; Claremont, Mrs. Helen G. Renwick, for building purposes, care Rev. W. O. Pye, 200; Duarte, William Linderman, for native worker, care Rev. C. A. Nelson, 35; Los Angeles, Olivet Cong. ch., Ladies, through Rev. C. C. Tracy, for use of Dr. J. K. Marden, 15; do., The Misses Wickes, through Rev. C. C. Tracy, for hospital, care Dr. J. K. Marden, 2.67; Pasadena, Mr. and Mrs. Allen, through Rev. C. C. Tracy, for use of Dr. J. K. Marden, 3; Redondo Beach, Cong. ch., Ladies, through Rev. C. C. Tracy, for use of Dr. J. K. Marden, 1.18; Santa Cruz, Cong. ch., King's Messengers Soc., for girls' school, care Miss Annie T. Allen, 25, 302 00

Hawaii.—Honolulu, Central Union Cong. ch., for publications, care Rev. P. A. Delaporte, 2,800 00

Canada (*Saskatchewan*).—Redvers, Mr. and Mrs. S. W. Arthur, for pupil, care Miss Delpha Davis, 35; Sturgeon Falls, J. W. North, for hospital, care Miss R. B. North, 5, 40 00

Italy.—Florence, Theodora A. Roberts, for pupil, care Rev. A. N. Andrus, 23 50

FROM WOMAN'S BOARDS

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For Hall of Enlightenment, care Mrs. M. E. Ament,	25 00	
For Bible-woman, care Miss F. K. Bement,	25 00	
For use of Miss F. K. Bement,	5 00	
For use of Miss Mabel I. Huggins,	15 00	
For use of Mrs. E. D. Marden,	75 00	145 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For work, care Mrs. E. W. Ellis, 8 87

From *Canada Congregational Woman's Board of Missions*
Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For scholarship, care Miss Emily McCallum, 75 00

Income Higher Educational Work Endowment

For insurance, Anatolia College,	506 84	
For furnishing tutor's room, Tungchow College,	100 00	
For Union Normal School, Foochow,	250 00	
For Union Arts Course, Christian University, Foochow,	400 00	1,256 84

Income St. Paul's Institute

For St. Paul's Institute, 2 50

11,108 28

Donations received in December, 84,402 43
Legacies received in December, 25,386 67

109,789 10

Total from September 1, 1915, to December 31, 1915. Donations, $234,491.47; Legacies, $51,454.47 = $285,945.94.

Subscriptions for the Debt

New Hampshire.—Portsmouth, Rev. Lucius H. Thayer, 1,000 00

Massachusetts.—Boston, Henry H. Proctor, 100 00

New York.—New York, Rev. and Mrs. Edward Lincoln Smith, 100; do., Dyer B. Holmes, 100, 200 00

Illinois.—Chicago, Frederic W. Chamberlain, 50; David Fales, 50; Frank Kimball, 100; E. H. Pitkin, 100; John P. Wilson, 100; Evanston, Cong. ch., George M. Clark, 100; M. A. Dean, 100; James Lyman, 50; Paul E. Warren, 100; Highland Park, Robert W. Patton, 100; La Grange, 1st Cong. ch., M. J. Carpenter, 100; Oak Park, 1st Cong. ch., 100; Wilmette, 1st Cong. ch., F. L. Joy, 50, 1,100 00

Michigan.—Three Oaks, Cong. ch., E. K. Warren, 100 00

Wisconsin.—Eau Claire, O. H. Ingram, 400 00

Minnesota.—Minneapolis, Plymouth Cong. ch., David P. Jones, 100; do., Arthur P. Stacy, 100, 200 00

Kansas.—Wichita, College Hill Cong. ch., H. W. Darling, 50 00

California.—Upland, Charles E. Harwood, 100 00

3,250 00

YOU CAN HELP SAVE THOUSANDS OF LIVES

MR. PEET, the American Board Treasurer at Constantinople, writes that the money sent him for Armenian Relief has already saved thousands of lives, but that the call for additional funds is imperative. He is now able to transmit relief money and the missionaries are able to utilize the same at various centers. Remember that, notwithstanding massacres and deportations, perhaps one-half of the Armenian people remain — largely the aged, the women, and the children still in Asia Minor and the refugees who have escaped to Russia. In a sense these people are the wards of the Congregational churches of America. We have given them our gospel and our civilization. Shall we now withhold clothing and food?

Nearly one hundred of our missionaries are now in Turkey, staying by the Armenians in their want and sorrow. What will you do to help? We would appreciate extra gifts, sacrificial gifts, over and above what you regularly give to the American Board. Money should be sent to Frank H. Wiggin, Treasurer, 14 Beacon Street, Boston, Mass., if you wish to have it disbursed by our own missionaries; or to Charles R. Crane, Treasurer of the American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York City, N. Y., if you wish it disbursed through that excellent organization.

THE LATEST PICTURE FROM CONSTANTINOPLE. (*See opposite page*)